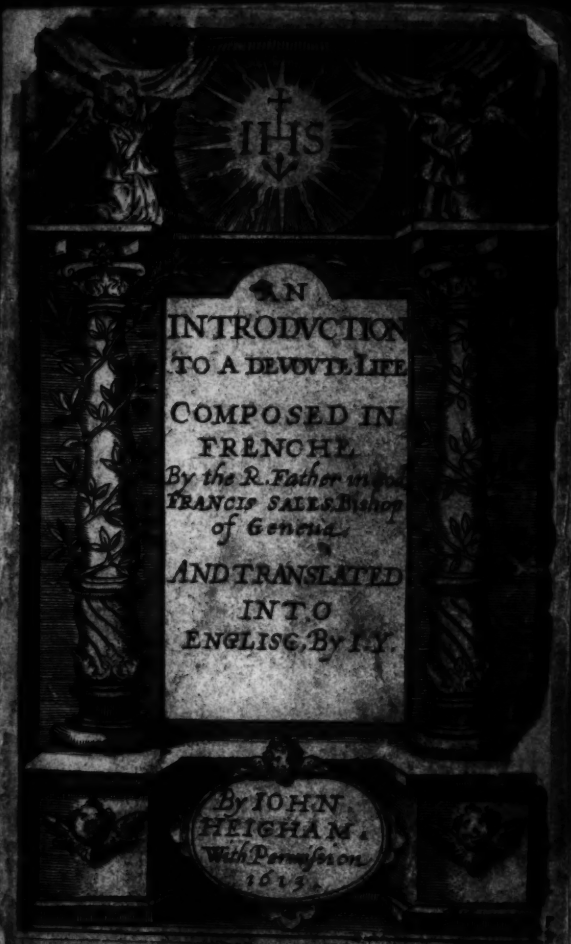
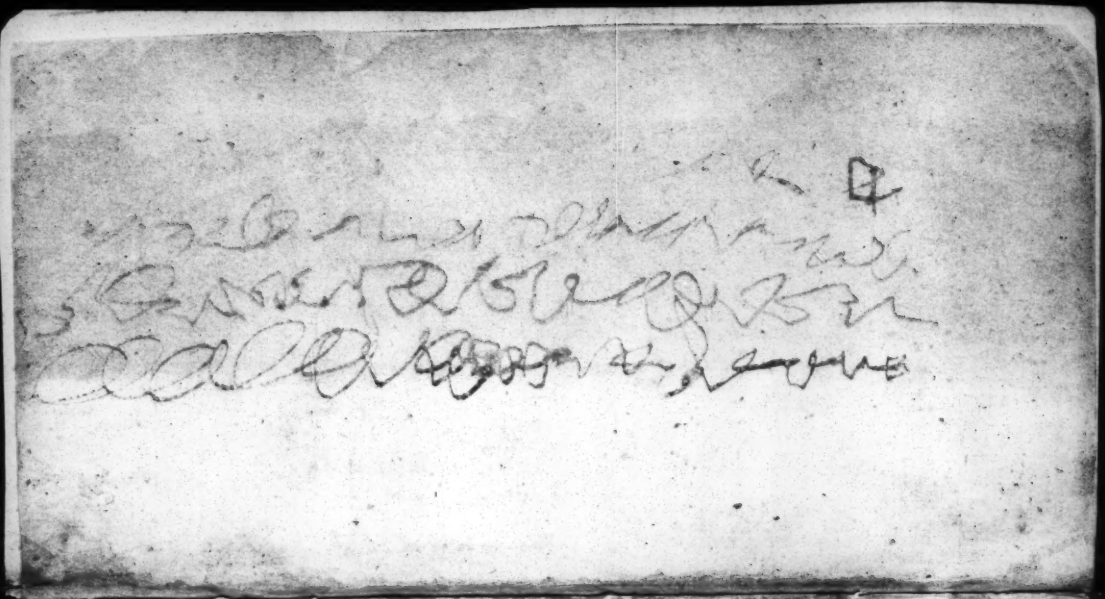


AN
INTRODVCTION
TO A DEVOVT LIFE
COMPOSED IN
FRENCH
By the R. Father in God
FRANCIS SALES Bishop
of Geneua.
AND TRANSLATED
INTO
ENGLISH, By I. Y.

By IOHN
HEIGHAM.
With Permission.
1613.



TO THE RIGHT VIRTVOVS GENTLEWOMAN MISTRIS ANNE ROPER,

DAVGHTER TO THE RIGHT WORSHIPFVLL SIR WILLIAM ROPER, OF WELL-HALL IN ELTHAM.

THIS excellent ſummarie of ſpirituall life (*Right worshipfull and truite Religious*) hath gained ſo great credit with all deuout minds, for the exceeding profit and delight which they haue found by peruſing

it: that no booke whatsoeuer hath been in so short a time, so often, and in so manie places reprinted; none by so manie men, and those of so great iudgement, and in such varietie of bookes treating of the same subiect, so much commended. Litle indeed it is in quantitie, but in substance, and effect, (as I may say) infinite. Like the philosophers stone, which being but small in bignes, and not verie beautifull in shew, conteineth in it the seedes of all metalls, & with the onely touch, changeth baser metalls into the soueraignest of all, which is gold, the sole gouernour now, of this iron world. For euen so truly not onely in my iudgement, (which in these heaueuly matters reacheth but low) but in the iudgement of great diuines, and very

very holy men, there hath not come out any abridgement of deuotion like this, conteining ſo copiouſlie in few leaues, ſo plainlie in ſweet language, ſo profitablie and aptlie for practize of all men, the rules and inſtruction of ſpirituall perfection, nor ſo pregnant in efficacie, to conuert the iron affections of our ſoules, into the golden virtue of charitie, and true deuotion the queene of virtues, that enamoureth God himſelf with her heauenlie beautie. This made me deſirous to peruſe it carefully, for the bettering of my owne ſoule; and to tranſlate it painfully, for the benefit of manie ſoules in our poor diſtreſſed countrie: which more then any other countrie, ſtandeth in need of ſuch good bookes, for counter poiſons againſt ſo manie

venemous writings, as worldly and fantaſticall heads daylie publishe. This alſo made me ſo bold, as to dedicate the booke, and my labour, taken in tranſlating of it, vnto your good ſelfe: as a treatiſe likely to be moſt pleaſing to that excellent diſpoſition which inclineth your mind to all holie & virtuous exerciſes: and an argument almoſt proper and peculiar, to the feruent zeale of Gods glorie, deſcending vnto you, and all your worthy familie by inheritance, and naturall affection receaued from your glorious progenitour, that excellent true ſtates-man, & learned councellour, englands honour, faithes zealous champion, and Chriſts conſtant martyr, SIR THOMAS MOORE, your great grand-father. His admirable virtues may

eaſilie perſuade any man, that you neither would nor could degenerate from ſo liuelie a paterne: and your deuout and virtuous life, doth as eaſilie proue you to be deſcended from that faire roote, by ſo goodly braunches as your worshipfull father and grand-father; of whome as you haue taken the worthines of your bloud, ſo haue you learned their pietie and godlines, which maketh you delight in nothing ſo much, as in the practize of deuotion and Chriſtian perfection. This I ſay, makes me ſo hardie as to deſire you to accept of this my labour, and not onely to patronize it with your title, as a thing vowed to your ſeruice: but alſo at your beſt leaſure to read it, and practize it; that ſo I may be, not onely repayed by

your courteous acceptãce of my good will, but likewiſe be partaker of thoſe ſpirituall ioyes, and increaſe of pietie, which I doubt not but you will reap out of this fertil field of deuotion: which is the principall fruict that in this my poor labour, I deſire to haue, generally in all deuout ſoules that ſhall read this book, and more particularlie in yours; to whome I dedicate it, and my ſelf, to remaine allwayes,

Your ſeruant in our Lord and Sauiour Chriſt Ieſu, I. Y.

A DEDICATORY prayer of the Authour.

O Sweet Ieſu, my Lord, my Sauiour, and my God: behold heere proſtrate before thy diuine maieſtie, I entitle and conſecrate this vvriting vnto thy glory; giue ſpirit and life vnto theſe lines by thy heauenly bleſſing, that thoſe ſoules for vvhome I vvrote them, may in reading theſe vvords, receaue the ſacred inſpiratiõs, vvhich I vvishe thẽ: & particularlie may be moued to implore thy diuine mercie for me: that shevving vnto other the vvay of deuotion in this vvorlde, I become not a reprobate my ſelf in the vvorld to come; but

to gether with all thy deuout ſoules, vvho shall profit by this labour of mine, I may ioyfully ſing that triumphant ſong of the bleſſed Saints in heauen, vvhich amidſt the daungers of this mortall life I pronounce from my hart as a teſtimonie of my faith and fidelitiè; Life and glorie to my Lord and Sauiour Ieſus; euen ſo ſvveete Ieſu, liue and raigne graciouſly and glorioufly in our ſoules for euer, and euer. Amen.

MY

MY DEARE READER,

I beſeeche thee to reade this Preface for thy ſatisfaction and myne.

1. THE Paynim hiſtorians report of a mayden called Glycera, greatly delighted in making of noſegayes, who could ſo fitly and properly varie and chaunge the diſpoſition and mingling of the ſweet flowers in her poſies, that with the ſelf ſame flowers, she would frame manie diuers kinds of noſegayes; in ſo much that the painter Pauſias came short of his cunning, ſtriuing as it were by emulation to expreſſe the varietie of her flower-workes, for he could not chaunge his colours into ſo many fashions in his pictures, but Glycera would find more by a new maner of placing of her flowers in her noſegaies. Euen ſo doth the holy Ghoſt diſpoſe and

order with enterchaungeable varietie the instructions of deuotion which he geueth by the tongues and pennes of his seruaunts; that the doctrine which they teache being one, and the self same: the discourse notwithstanding which they make, and in which they deliuer his doctrine do much differre, according to the diuersitie of methods, & fashions (that I may so say) in which they be couched and composed. I cannot therfore, neither ought I, or would I, in any sort write in this introduction, any thing but that, which hath been alreadie published by our learned predecessours concerning this matter; they be the self same flowers that I present vnto thee (gentle reader) which diuers before me haue offered vnto thy view · but the nosegay which I haue framed of them, is of a different fashion from theirs, as being handled in another forme, and wrought after another manner.

2. Those

2. *Thoſe that haue treated of deuotion before me, haue allmoſt all attended onely to the inſtruction of perſons altogether retired from worldly conuerſation; or at the leaſt haue taught a forme of deuotion, which properly and principally directeth and tendeth to that retired ſtate of life. But my intention is particularly and principally to inſtruct ſuch as liue in cities and townes, buſied with the affaires of their houſhold, or forced by their place and calling to folow their princes court; ſuch as by the obligation of their eſtate, are bound to take a common courſe of life in outward shew, and exteriour proceeding; which kind of perſons for the moſt part of them, vnder colour of a ſeeming, or pretended impoſsibilitie, will not ſo much as once thinke vpon the vndertaking of a deuout life: perſuading them ſelues, that as no beaſt (yf we may beleeue the naturaliſts) dare*

eate

taſt of the ſeed of the hearbe called palma Chriſti, ſo no man ought to endeuour to obtaine the palme of Chriſtian pietie, ſo long as he liueth in the preſſe of temporall occupations. To theſe men do I demonſtrate: that as the mother pearles doe liue in the ſea, not taking one drop of ſalt-water into their shelles; & towards the Chelidonian Iſlands there be fountaines of ſweet water in the middeſt of the brackish ſea; and a ſmall kind of flie called Pycauſtes borne and bred in hot burning ouens and furnaces, flies in the flames without ſcorching her wings: ſo a vigourous and conſtant hart may liue in the world, and yet not participate of the vaine humours of the world; may find out fresh ſprings of ſweete deuotion, in the midſt of the brinish waters of temporall affaires; & may flie without harme among the flames of earthly occupations, and yet not burne nor ſeare the wings of holy deſires

Which

which lifte vp a deuout ſoule to heauen, although the bodie neceſſarily, tread vpon earthen mould. True it is in deed, that this is a thing of ſome difficultie: but therfore would I deſire that many men would employ their cares in the attaining of ſo high a thing with more zeale then ordinarilie they doe, and they ſhould find it not ſo vneaſie as they imagine it. My ſelf, weak and feeble as I am, haue endeuoured by this worke, to cõtribute ſomething of mine owne coſt, toward the helping of ſuch, as with a noble hart will vndertake this enterprize.

3. Yet not withſtanding this preſent deſire of mine, it was neither by mine owne choice nor liking, that this introductiõ came to the publique vew of the world. A certaine frind of mine, endewed indeed with true honour and virtue, hauing ſome good while receaued the grace of God, to aſpire vnto a

deuout

deuout life; requested my particular ayde & assistaũce in this kind: & I being many wayes obliged vnto him, and hauing long before noted in him à singular good disposition for this matter, easily suffered my self to be ouer-intreated by him, and tooke great care in teaching him to my power; & hauing conducted him through all the exercizes, which I thought conuenient to his holy desire, and agreeable to his estate, I left him in writing for to help his memory these few rules, that he might haue recourse to them when so euer he needed. Since which time he communicated them, vnto a great, learned, & deuout person, who esteeming them so profitable that many other might reape commoditie by them, did earnestly exhort me to publishe thẽ: and easie was it for him to persuade me, because his loue had great power ouer my will, & his iudgement

had

had great authoritie ouer mine.

4. Wherfore, that it might be more acceptable, I haue tooke a review of it, enterlacing many things in diuers places, and adioyning ſome aduices and inſtructions, fit for the purpoſe which before I ſayd that I entend: and all this haue I done, hauing all moſt no leaſure at all to ſpare. For which cauſe look here for no exact or curious diſcources: but onely a plaine heape of good aduertiſments, ſimplie and nakedly ſet downe and declared in eaſie and intelligible woords: at leaſt wiſe I deſired ſo to doe. As for the adorning of the ſtile and language, I could not ſo much as think of it, as hauing other things enough to doe.

5. All my words throughout the book are addreſſed to Philotheus. For my intention being to reduce to the common good many ſoules, that which I

had

had first writt for one onely: I think I may fitly vse that name which is cõmõ to all such which wil be deuout and diligẽt in gods seruice: for Philotheus is as much to say as a louer of God.

6. Therfore in all the treatise, laying before my consideration a soule which by exercise of deuotion aspireth to the loue of God: I haue deuided this introduction into fiue parts. In the first, I endeuour by persuasions and peculiar exercizes, to allure and winne the wille of my Philotheus, to an entire and firme resolution of liuing well: which he maketh at length after a generall confession, with a round and sound protestation, seconded by the receauing of the holy communion, in which giuing vp his soule vnto his sauiour, he receaues his sauiour into his soule, and so entreth happelie into the retreat and closet of his heauenly loue. That done, to lead him farther on, I shew him two speciall

mea-

meanes how to vnite him ſelf more & more euery day vnto his diuine maieſtie: the one, the vſe of the ſacramẽts, by which our good God commeth vnto vs: the other, the exercize of holy prayer, wherby he draweth vs vnto him ſelf: and in this I ſpend the ſecond part. In the third, I ſet before his eyes, how he may exerciſe him ſelfe in ſuch virtues as be fit and conuenient for his profit & aduancement: in which yet I onely buſie my penne, in laying together ſome particular aduices which I thought he could hardly haue had of another, or found out of him ſelf. In the fourth part, I diſcouer the embushments and lurking dennes of his enemies, shewing him how he may eſcape their ſnares, & deliuer him ſelf frõ their enticemẽts, that ſo he may goe forward without hindraunce in his worthie enterprize. In the fift and laſt part, I teach him to with draw him ſelf as it were from

other

other ordinarie exercises to the cabinet of his soule, to refreshe his weerie deuotions, and renew his holy purposes, taking breath as it were, and repairing his forces, that he may afterward courageously get ground & aduaunce himselfin his iourney to perfectiō & deuotiō.

7. Well do I see in this curious age of ours, that many will say, it appertaineth to religious votaries, to vndertake the particular guidaunce of soules, vnto this singular exercise of pietie, which requireth more leasure then a Bishop can well spare, charged with a diocese so heauie as mine is; that these deuout instructiōs too much distract the vnderstanding, which should be emploied in affairs of greater importaunce. But as for me, to speak what I thinck, I say (deere reader) with great S. Denis that it appertaineth principally to Bishops to conduct the soules committed to their charge vnto perfection: since their

ranck

ranck and order is ſupreme among men, as is the order of Seraphins among the quyres of Angels; ſo that their leaſure cannot be better ſpent, then about ſuch buſines. The auncięt Bishops & fathers of the church were at the leaſt as much affectioned to their charge, as wee: yet letted they not for all that to vndertake the particular care of guiding many ſoules, which ſingulary had recourſe vnto their aſsiſtaũce, as it appeareth by their epiſtles. And heerin they imitated the Apoſtles them ſelues, who in the middeſt of the generall harueſt of all the world, gathered notwithſtãding many times with peculiar care and affection, certaine notable ſcattered eares of corne; not onely contented to tye the vvhole sheafes of wheat, but alſo not diſdaining euen to gleane, as they ſay, where they perceiued any remarkable ſoule, that in particular offered it ſelf to their care. Who knoveth not that

Timo-

Timotheus, Philemon, Onesimus, Thecla, and Appia were the deare children of the great S. Paule? as S. Marck and S. Petronilla of S. Peter? S. Petronilla I say, who (as Baronius learnedly proueth, Gallonius folowing him) was not the naturall daughter, but onely the ghostly child of S. Peter. And S. Iohn the beloued disciple of our Lord, writeth he not one of his canonicall epistles vnto a deuout Ladie, whome for her pietie he calleth electa, *the elect, and chosen ladie?*

8. *It is a painfull charge I confesse, to take the particular care of soules, and conduct them in such singular manner in the way of perfection; but as painfull as it is, it bringeth withall excessiue comfort: much like vnto the painfull toile of thriftie husbandmen in time of harueſt and vintage, who are neuer more merry, then when their hands are most full of such labours. It is a*

burden

burden which recreateth and reuiueth the hart of him that is loaden with it, through the abundãce of delight which floweth from it: as the bundles of Cinnamom vvith ſweet and recreatiue odour comforteth thoſe that carie them through the boiling ſands of Arabia. They report of the Tygre, that hauing recouered one of her whelpes (which the craftie huntſ-man leaueth in the way, to buſie her with all while he caries away the reſt of the litter) ſhe taketh it vp preſently be it neuer ſo great, and finds her ſelf neuer a whit the heauier or ſlower, but rather lighter and ſwifter in her courſe, naturall loue as it were lightening her with her very loade. How much more willingly then will a fatherly hart take vpon him the charge of a ſoule, which he finds all melting with deſire of holy perfection? vvhy ſhould he not moſt carefully bear ſuch a ſoule in his boſom (as I

may

may ſay) like as a louing mother doth her litle child, being neuer weary of caryyng the burthen which she loueth ſo entirely? But it muſt be indeed a fatherly hart that vndertakes ſo toilſome a taske: and for that cauſe the Apoſtles and Apoſtolique men, doe call their diſciples not only their children, but with a terme of more tender affection, their litle children.

9. To conclude (gentle reader) I confeſſe that I write of deuotion, being my ſelf without deuotion, yet truly not without an earneſt deſire of attaining therunto. And this very deſire is that which hath giuen me courage to vndertake to inſtruct thee in the way to deuotion. For, as a great learned man ſayd, it is a good meanes to become laarned, for a man to ſtudie hard: a better, to heare a learned maiſter: but the beſt of all to teach another. And it often commeth to paſſe (ſaith S. Aug. wri-

writing to his deuout Florentin) that the office of distributing to others, serueth vs as a merit to receaue the same things our selues: and the office of teaching, becomes a foundation of learning. *The great Alexander, caused his louely Compaspe to be pictured by the pencill of the famous Appelles: who forced by often reflexion to contemplate wishfully Compaspes perfection, as he drew the lineaments of her faire bodie vpon his table, so imprinted he withall the loue of her beautie in his hart, and became so passionatly enamoured of her, that Alexander perceauing it, & pitiyng his case, gaue him her in marriage, depriuing him self for his sake, of the deareſt loue he had: shewing heerin (as Plinie iudgeth) the greatnes of his hart more plainly, then by any bloudie victory ouer a puissant enemie. I persuade my self that it is the will of God, that I should.*

procure in the beſt colours that I am able, to paint the formes of beautifull vertues vpon the harts of thoſe which are committed to my charge, and eſpecially the beautifull virtue of Deuotion, moſt amiable and acceptable in his diuine eyes. And I vndertake the office willingly, as well to obey, and performe my duty, as for the hope I haue, that engrauing this louely virtue in the minds of other men, mine owne perhaps may wholly be enamoured of the ſweetnes therof. And I doubt not, but yf euer his diuine maieſtie perceaue my ſoule ſincerely in loue with this beautifull virtue, he will beſtowe her vpon me, in a happie marriage for euer. The faire and chaſt Rebecca watring Iſaaks camels with a readie good will, was preſently choſen to be his eſpouſe, receauing out of hand in his name, pretious earings and golden braceletts, as pledges of his loue. So doe I perſuade my ſelf,

through

through the boundleſſe goodnes of my God, that carefully leading his beloued sheep to the wholſome waters of deuotion, he will make my poore ſoule his ſpouſe, faſtening in my eares the golden words of his holy loue, and binding on my wriſts, force and vigour to practize them, in which conſiſteth the eſſence of true deuotion; which I humblie beſeech his heauenly maieſtie to beſtow vpon me, and vpon all the obedient children of his holy church. To whoſe decrees & correction I do, and will, allway ſubmitt my writings, my actions, my words, my wills, and my thoughts. At Necy, on S. Mary Magdalens day, 1609.

THE FIRST PART OF THE INTRODVCTION:

Conteyning aduices and exercises requisite for the conduct of a soule from her very first desire of a deuout life, vntill she be brought to a full resolution to embrace it stedfastly in all her actions.

What a deuout life is.

CHAPTER I.

1. YOv aspire to deuotion (my deere Philotheus) because being a good Christian you know that deuotiō is a virtue most amiable and acceptable to Gods diuine maiestie. But for so much as small faults cōmitted in the beginning of any affaire, in the progresse therof grow infinite, and in the end, become almost irreparable, and past all amendement: it is necessary before all things, that

that you learne what kind of virtue Deuotion is; for ſince there is but one manner of true deuotion, and many kindes of forged and falſe, yf you know not which is the true and ſincere virtue that you ſeek after, you may very eaſily be deceaued, and entertaine your ſelf with ſome impertinēt ſuperſtition, inſteed of true and profitable deuotion.

2. Aurelius, a Romane painter, was wont to picture the faces of all the images which he made, to the likenes and reſemblance of the wemen whome he loued: and ſo ordinarylie moſt men paint their deuotion, according to the paſſion or phantaſie which predominateth in them. He that is giuē to faſting, holdeth him ſelf for deuout enough, yf he faſt often, be his hart neuer ſo full of rancour and malice: and not daring to moiſtē his tongue in wine or water, for feare of trāſgreſſing his affected ſobrietie, makes no difficultie at all, to ſuck the blood of his harmeles neighbour, by ſlaunderous backbiting, and detracting from his good name. Another will account him ſelf full of deuotion for hudling vp a multitude of prayers euery

morning, allthough all day after his tongue neuer ceaſe throwing foorth of way warde ſpeaches, or arrogant and reproachefull taunts among his neghbours & familiars. Some there be, that can very eaſilie pull an almes out of their purſe to relieue a poore needie beggar, and therfore are eſteemed deuout men, wheras they cannot find any ſweet diſpoſition in their hart to forgiue their enemies; or any readineſſe to ſatisfie their creditours, vnleſſe the force of law & the ſergeants maze do cõſtraine them. And yet are all theſe men in the deceiueable iudgemẽt of the common people deemed deuout perſons: though indeed they be very farre (God knowes) from true deuotion. The ſeruaunts of king Saule ſeeking for Dauid in his houſe, Michol his wife layde an idol in his bed, clothed in Dauids apparell, and made them beleeue it was her husband Dauid, ſicklie and ſleeping in his chamber: euen ſo do theſe men, couer them ſelues with certanie externall actions of ſeeming deuotiõ, wheras in deed they are but vaine shadows, and idle Idols of deuotion.

3. True

3. True and liuely deuotion (my Philotheus) preſuppoſeth in our harts the loue of God: nay rather it is nothing els but a certain perfect and high degree of the true loue of God: for whē we cōſider the loue of God, as the thing that beautifieth our ſoules, and maketh them louely in the eyes of his maieſtie, then do we call it heauēly grace: and becauſe this ſelf ſame loue of God, yf it be true and vnfained loue, giueth vs ſtrength & force to do good workes, it is called charity: but when it growes to that degree of perfectiō, that it not only ſtrēgtheneth vs to do well, but alſo vrgeth vs vehemently to do good works diligently, frequently, and feruently, then is it properly called deuotion. Auſtriches becauſe of their monſtrous waighte, neuer flie in the ayre, but only run vpon the ground by help of their wings: Hennes flie ſometimes in the ayre, but very ſeldom, and then alſo low and ſlowlie: but doues, & eagles ſoare aloft in the skies, with ſpeedines, and delight to ſee them ſelues farre from the ground, and nigh to the element: In like maner ſinfull men, loaden with

the burden of offences, flie not at all to god-ward, but make al their courſes vpō earth, and for earthly delights: Good honeſt men, that endeuour to abſtaine from mortall ſinnes, but are not yet arriued to the hight of deuotion, flie to God with their actions and good deeds, but ſlowlie, and rarely, and in ordinarie things, as being hindred with the waight of their imperfections, and heauie winged thoughts frō higher exerciſes. But deuout ſoules flie to God with ſwifte & nimble wings of holy affections, readilie, and feruourouſly, ſoaring & mounting higher and higher to the heauen of perfection. Briefly, deuotion, is nothing els but a ſpirituall ſwiftnes and nimblenes of loue, by which charitie worketh our actions in vs, or we by her, with readines of will, and alacritie of mind; And as it is the office of charitie, in what degree ſoeuer it be, to make vs keep the commandements of God generally and vniuerſally: ſo is it the proper function of deuotion, to fullfill the commandemēts with promptnes, feruour, and nimble vigour of our minds, as it were delighting, and reioy-

reioycing in doing our dutie towards, God & man. Hence it is, that he which keepeth not the commandements of God, can neither be eſteemed good, nor deuout: ſince to be good, he muſt be indued with charitie; and to be deuout, it is not enough to haue any degree of charitie whatſoeuer, but beſides he muſt haue a quick and readie affectiō and habit of exerciſing the higheſt and perfecteſt actiōs of charitie: which readines of mind, is the true virtue of deuotion.

4. Deuotion then conſiſteth in a certaine degree of excellent charitie, making vs prompt and readie, not onely in the keeping of Gods commandements: but beſides that, it prouoketh vs to doe with ioy and delight all maner of good works, although they be not in any ſort commanded by Gods law, but onely commended vnto our free-will by his counſells and holy inſpirations. For like as a man but newly recouered from a long and daungerous ſicknes, walketh now and then as much as is neceſſarie for his health, but yet ſlowly and leaſurely for want of ſtrength and

vigour: ſo a ſinner but lately reclaimed from the diſeaſes of iniquitie, walketh in the way of Gods commandements, but yet ſlowly, and faintly, no more then is neceſſarie for his ſaluatiō, vntill ſuch time as he gaine the ſtrength of deuotion, for then like a man in ſound & perfect health, he not onely walketh luſtely and cheerfully in the high way of Gods commandements, but with exceeding courage, and earneſt deſire of pleaſing his Sauiour, runneth ſpeedely, as it were leaping & dancing for ioy and exaltatiō of mind, in the pathes of Gods councels and heauenlȳ inſpirations. To conclude, charitie and deuotion doe differ one from another, no more then fire from flame: for charitie is a ſpirituall fire which God kindleth in our harts, and when it breaketh out in to flames, then is it called deuotion: So that deuotion addeth nothing to the fire of charitie, ſauing a bright flame of redines and promptnes of mind to exerciſe actiuely, ſpeedily, with out delayes, or difficulties, at all occaſions, the commandements of God, and works of his councells, and inſpirations, which it

pleaſeth

pleaſeth his diuine goodnes to infuſe into our harts.

The properties and excellency of Deuotion.

CHAPTER II.

1. THEY that endeuoured to diſcourage the Iſraelits frō going forward vnto the lād of promiſe, told thē it was a countrie that deuoured the inhabitants therof, hauing an ayre ſo contagious, that it were impoſſible to liue long in health there, and that on the other ſide, the inhabitants of that land, were huge monſtrous giants, that did eate vp other men, as yf they were but shrimpes or locuſts. So playes the world (my deer Philotheus) it ſtriueth by all meanes poſſible to defame holy deuotion, painting vs out deuout perſons with frowning, ſad, and grieſly countenances, and publishing maliciouſly that deuotion engendreth melancholy humours, and vnſufferable

conditions. But as Ioſua and Caleb, conſtantly proteſted, not onely that the countrie was beautifull & fruitfull, but alſo that the winning & poſſeſſiō therof would both be eaſie, and agreable to their wishes: ſo doth the holy Ghoſt by the mouthes of all his ſaints, and our Sauiour Chriſt him ſelf by his owne bleſſed mouth aſſure vs, that a deuout life is ſweete, happie, and full of vnſpeakeable delights and comforts.

2. The world ſees that the louers of ſaintlike deuotiō, faſt, pray, watch, ſerue the ſick, giue to the poore, bridle their anger, reſtranie their paſſions, depriue them ſelues of ſenſuall pleaſures, and do other ſuch acts as are of them ſelues both sharpe & rigorous. But the world ſees not the inward cordiall affection which rendreth all theſe actions moſt pleaſaunt, ſweete, and eaſie to performe. Looke but on the litle Bees, buſilie beſet vpon the thime, the iuyce wherof euery man knowes to be bitter: and yet no ſooner haue they ſucked it from the herbe, but preſently they conuert it into honny. Deuout ſoules (ô you worldlings) feele (no doubt) the bitternes

ternes of theſe mortifications: yet ſuch is the nature of deuotion, that euen in the verie exerciſe of theſe auſterities, it transformes them into pleaſaunt and ſweete delights. The fiers, and flames, the racks, and tortures, ſwords, and ſcourges, ſeemed flowers, and perfumes to the valiaunt martyrs, becauſe they were deuout: yf then deuotion can giue ſo ſweet a taſt to the moſt cruell torments, yea euen to death it ſelf: how daintie and diuine a taſt will it giue vnto virtuous actes and exerciſes? Sugar ſweetneth ſower and vnripened fruit, and correcteth the cruditie thereof whē it is ouer-ripe: and deuotion is the ſpirituall ſugar, which taketh away all ſowernes from mortification, and mendeth the ſurfeting ſweetnes of conſolation. It taketh away diſcontentement from the poore man, and the diſordinat appetit and deſire of riches: deſpaire from the oppreſſed, and inſolence from the fauouriſed: ſadnes from the ſolitarie, and diſſolution from him that keepeth companie. It ſerueth for fire in the winter of aduerſitie, and for morning dew in the ſummer of proſperitie.

Deuo-

Deuotion knowes how to abound in plentie, and how to be patient in pouertie: deuotiõ maketh equall esteeme of honour and disgrace, and receaueth pleasure and paine, almost, with one and the same vnchaungeable mind; and finally filleth our soules brim-full of inestimable delights.

3. The mysterious ladder which Iacob saw in his happie dreame, (the true pourtraict of the deuout life) the two sides wherof, signifie prayer which obtaineth the loue of almightie God, and the holy sacramẽts which cõfer it vnto vs, when we duly receaue them: The staues, or steps fastned to the sides, betoken diuers degrees of charitie, by which deuout soules do goe frõ virtue to virtue: either descending by action to succour and help their neighbours, or ascending by contemplation vp to the happie vnion with almightie God. Now looke (my Philotheus) vpon those which be on this ladder, and you shall find them men that haue Angels harts, or Angels, that haue mens bodies; They seeme young though indeed they be not, because they be full of force

and

& ſpirituall vigour in all theire actiõs: They haue golden wings, to ſoare vp to the very throne of God, and to dart them ſelues into him by feruent prayer, but they haue feet alſo to walke among men, by an holy, amiable, and exemplar conuerſation; faire and goodly are their faces, for they receaue all things with ioy and ſweetnes. Their legges, their armes, & their heads ar alwayes vncouered, for as much as their thoughts, affections and actions are voide of all other motiue or deſignement, ſauing onely a pure and naked intentiõ to pleaſe God: The reſt of their bodie, is couered with a faire and light robe, becauſe though they vſe the ſelf ſame world that worldlings doe, yet take they but ſparingly of worldly things, no more then is requiſite for their eſtate. Such Angels as theſe, be deuout perſons. Beleeue (me louing Philotheus) deuotion is the ſweet of all ſweetes, the queene of virtues, for it is the ornament and perfection of charitie: for yf charitie be milke to feed our faint ſoules, deuotion is the creame; yf charitie be the plante, deuotion is the floure;

yf

yf charitie be the precious gemme, deuotion is the luſtre of it; yf charitie be a healthfull baulme, deuotion is the cõfortable odour therof, which recreateth men and refresheth the Angels.

That deuotion is an inſtrument, and an ornament befitting all vocations, and profeſsions.

Chapter III.

1. God commaunded the plants in their creation, to beare frute, euery one according to his kind: euen ſo commandeth he all Chriſtians, (who are the liuing plants of his Church) to fructifie and bring foorth the workes of deuotion, euery one according to his kinde and qualitie. For deuotion ought to be exerciſed differently by the gentleman, by the artificer, by the ſeruant, by the Prince, by the widdow, by the maid, and by the married. And the practiſe of deuotion is not onely diuers in diuers eſta-

eſtates, but euen in the ſelf ſame eſtate muſt it be accõmodated, to the forces, affaires, leaſure, and dutie of euery one in particular. For I pray thee, would it doe well yf the Bishop should be ſolitarie like the Carthuſian? or the married man should lay vp no more in ſtore for the maintenance of his familie, then the Capuchin? or that the Artificer should be all day in the church like the monk: and the monke buſie him ſelf in all kindes of occurrents, for the ſeruice of his neighbour, as doth the Bishop? Were not ſuch deuotion ridiculous, diſorderly, and intolerable? And yet is this prepoſterous manner of proceeding now a dayes moſt vſuall: and the world either not able, or not willing to diſcerne deuotion, from indiſcretion, murmureth & blameth deuotion, which not-withſtanding, can nether helpe, nor redreſſe theſe diſorders.

2. No (my Philotheus) true deuotion neuer marreth any thing, but rather maketh and perfecteth: and deuotion that is contrarie to the lawfull calling of any man, is vndoubtedly forged and falſe deuotion. The Bee (ſaith the

the philoſopher) ſucketh hony from hearbes and flowers without hurting or endamageing them, but leauing thē as whole & as freshe as she found them: but true deuotiō doth more then ſo: for it not onely hurteth no ſtate, vocation or affaire, but contrariwiſe bettereth & adorneth it. All kind of pearles and pretious gēmes being ſteeped in hony, become more glittering, euery one after its natiue colour: and ſo euery chriſtian becommeth more perfect, & excellent in his vocation, ioyning the ſame with true deuotion: the care of familie by it is made more quiet and peaceable; the loue of man and wife more ſincere and durable; the ſeruice of ſubiects to their prince more loyal and acceptable; and all kind of occupations become more eaſie and tolerable.

3. It were an errour, nay an hereſie, to go about to banishe deuotion from the companies of ſoldiours, out of the shops of artificers, the courts of princes, and from the houshold or familie of maried folk. True it is, that the deuotion, altogether contemplatiue, monaſticall, and religious, cannot be exer-

ciſed

ciſed in theſe vocations: yet are there many other degrees and exerciſes of deuotion, which ſufficiently and eaſilie lead ſecular perſons to perfection; Abraham, Iſaak, Iacob, Dauid, Iob, Tobias, Sara, Rebecca, and Iudith, are witneſſes heerof in the ancient law: and as touching the new, S. Ioſeph, S. Lydia, and S. Criſpin, were perfectly deuout in their open ſhops; S. Anne, S. Martha, S. Monica, amonghſt their families · S. Cornelius, S. Sebaſtian, S. Maurice, amidſt the armies: and Conſtantin, S. Helen, S. Lewis, S. Amé, and S. Edward in their royall throanes & duke-domes. Nay it hath oftentimes happened, that many haue loſt their perfection in ſolitude (which not withſtãding is ſo much deſired to perfection) and haue conſerued it amidſt the multitude, which ſeemeth litle fauourable to perfectiõ. Lott, (ſaith S. Gregory) that was ſo chaſt in the citie, defiled himſelf in ſolitude: wherſoeuer we be, or of whatſoeuer calling we are, we may and ought to aſpire to perfection.

The neceſsitie of a guide to enter and go forward in exerciſes of deuotion.

Chapter IIII.

1. YOVNG Tobias, commanded by his father to goe to the citie of Rages, ſaid, I know no whit of the way: goe then (replied his father) and ſeeke out ſome faithfull guide to conduct thee. The ſame ſay I to thee (my beloued Philotheus) deſireſt thou in good earneſt to walk to the citie of deuotion? ſeek ſome skilfull man to direct and lead thee. This is the rule of rules: and the aduertiſment of aduertiſments: for albeit thou ſearch neuer ſo curiouſly (ſayth the deuout Auila) thou ſhalt neuer ſo ſecurely and certainly finde out the will of God, as by this ſafe way of humble obedience, ſo much recommended and practized by all his deuout and faithfull ſeruants in former times. The bleſſed Mother Tereſa, foundreſſe of the reformed Carmelits,

melits, ſeeing the ſtraunge and extraordinarie penances, which the great Ladie Catherin of Cardoua, exerciſed in a caue, in a wildernes of Spanie, was much moued in hart to imitate her therein, cõtrarie to the aduice of her confeſſour, who had forbid her ſuch kind of auſteritiés: yet was she tempted not to obay him in that behalfe: but God (who many times familiarly talked with her) ſayd vnto her: my daughter thou haſt alreadie begunne a very ſafe and aſſured way: ſeeſt thou the penaunce of that good ladie? but I doe make more accompt of thy obedience. And therfore this bleſſed woman euer after ſo loued this virtue, that beſide the ordinarie obedience due vnto her ſuperiours, she made one vowe in particular, to a certaine learned & excellent man, to folow in all things his direction, by which she found ineſtimable comfort and profit; as both before, and after her, many deuout ſoules haue done the like, who to ſubiect them ſelues more perfectly to the will of God, ſubmitted their owne willes to the diſpoſition of his ſeruants: a thing which holy S. Catherin of Siena highly

highly commendeth in her ſpiritua
dialogues. The moſt virtuous princeſſ
S. Elizabeth, ſubmitted her ſelfe mo
extraordinarilie to the direction of he
ghoſtly confeſſour Conradus. And on
of the laſt aduices that great S. Lewi
gaue to his ſonne before his death, wa
in this in kind: confeſſe often & choo
a confeſſour of learning, and diſcretion
that can, and dare aduertiſe thee, to d
ſuch things as are neceſſary for th
ſaluation.

2. *A faithfull frind* (ſaith the holy ſcri-
pture) *is a ſtrong protection: he that ha
found him hath found a treaſure. A faithfu
frind is a medicin of life and immortallitie
ſuch as feare God doe finde ſuch a frind*
Theſe ſacred wordes, as you may ſee, a
principallie ſpoken of immortallitie
for the obtayning whereof, it is neede
full aboue all thinges to haue this faith
full frind, who may guide our action
by his prudentiall councell, and coun
tergard vs, againſt the ambushment
and ſlightes of our ghoſtly enemie
Such an one ſhall be vnto vs, as a trea
ſure of wiſdome in all our afflictions
deſolations, and falles: he ſhall ſerue
as

as a medicine to eaſe and comfort our hartes in our ghoſtlie diſeaſes: he will keepe vs from euill, and make what is good in vs, agreat deale better: and if any infirmities chance to befall vs, his carefull aſſiſtance will procure, that it ſhall not be mortall, for he will lift vs vp againe from our downefall.

3. But who is he (ſay you) that ſhall be ſo happie as to finde ſuch a frind? The wiſe man in the ſame place tells vs, ſaying. *They that feare God*, they that with an humble minde, affectuouſly deſire their aduacement in pietie, and in the ſeruice and worship of their Creator. Seeing then that it importeth thee ſo much (my Philotheus) to goe accompanied with a good guide in this holy voyage of deuotion, pray vnto God with very great inſtance, that he will furnish thee with one according to his hart, and dout not, albeit it were needfull for this end, to ſend an Angell from heauen, as he did to young Tobias, but that he will giue thee a good one, and a faithfull.

4. And in verie deed, in place of an Angel ought he to be vnto thee, when thou

thou haſt once found him. Regard him not ſimplie as a man, nether truſt in him, nor in his humaine prudence, but in the prouidence of almightie God who wil no dout fauour thy indeuours, and ſpeake vnto thee by the meanes and interpoſition of this man: putting into his minde, and into his mouthe, that which ſhall be moſt expedient for thy ſpiritual aduancement: ſo that thou oughteſt to hearken vnto him, as vnto an Angell deſcended from heauen, to conduct and leade thee thither. Treate with him freely, and with an open hart, manifeſting without al diſſimulation or fayninge, the good and euil which thou findeſt in thy ſoule: and by this meanes, thy good ſhall be more examined and aſſured, and thy euil corrected and amended: thou ſhalt be both eaſed and fortified in thy afflictions, and moderated and ordered in thy conſolations. Place then an exceeding confidence in him, ioyned with a religious and reſpectiue reuerence: yet ſo, that the reuerence diminiſhe not thy confidence in him, nor thy confidence hinder the reuerence due vnto him: but truſt

in him

in him with trembling, as a chaſt mayden doth reſpect hir ſeuere, but louing father: and reſpect him with an aſſured truſt in his loue and care, as an obedict ſonne, would doe his deare and tender harted mother. In a woord, the frindship betwixt thee and thy ghoſtly inſtructor, muſt be ſtronge and ſweete, al holie, al ſacred, and all celeſtial.

5. For this cauſe, chooſe one amõge a thouſand, ſaith Auilla, but I ſay vnto thee, one amonge ten thouſand, for there are fewer to be found then men imagin, who are fit and capable of ſuch an office. He muſt be replenished with charitie, knowledg, and with prudence, for if but one of theſe three partes be wanting in him, it wil be dangerous for thy ſoule. Therfore once againe I aduiſe thee, to demaund him inſtantly at the handes of almightie God, and hauing once obtayned him, bleſſe his diuine maieſtie for ſo great a benefit. Stand firme and ſtedfaſt vnder his conduct, and change him not lightly for any other, but goe to him ſimply, humbly, and confidently: and ſo shalt thou make a proſperous voyage,

That the beginning of a deuout life, muſt be taken from the purgation of the ſoule.

CHAPTER V.

1. FLowers *appeare in our ground*, (ſayeth the ſpouſe in the Canticles) *the time of pruning our vines is come*. What be the flowers of our hartes (ô Philotheus) but our good deſires? So ſoone then as they appeare, we muſt lay hand to the hooke, and cut from our conſcience, all withered, dead, and ſuperfluous workes. In the law of Moyſes, the ſtranger woman taken priſoner, that would marrie with an Iſralite, was to put of the robe of hir captiuitie, to pare hir nayles, and to cut away the treſſes of hir hayre: in like maner, the ſoule that aſpireth to the honour to be the eſpouſe of the Sonne of God, muſt firſt put of the old man, and put on the new, caſt away and forſake ſinne, and then pare and shaue of all kind of impediments, which doe diuert from the loue of almightie God. It is the firſt be-

begining of our health, to purge our corrupt and peccant humors. S. Paul euen in an inſtant, was purged and cleanſed with a perfect purgation. So was S. Marie Magdalen, S. Pelagia, S. Catharin of Genua, and certaine others. But this kinde of purgation, is altogether miraculous and extraordinary in grace, as is the reſurrection of the dead in nature, and therfore we muſt not pretend therunto. The ordinary manner of purging and healing ether body or minde, is not wrought but by litle and litle, and by proceeding from degree to degree, with paine, leaſure, and expectation.

2. The Angels had winges, vpon the myſterious ladder of the Patriarche Iacob, yet they flew not therfore, but aſcended, and deſcended by order from one ſtep to another. The ſoule which ariſeth from ſinne to deuotion, is fitly compared to the morning ſtarre, which in riſing expelleth not the darknes in a trice or moment, but gradatim and by degrees. That cure (ſaith the Phyſiciens Aphoriſme) which is done faire and ſoftly, is alwayes moſt aſſured.

The diſeaſes of the ſoule, as wel as thoſe of the body, come to vs, as a man may ſay, in poſt, or a horſe back, but they depart from vs on foote, and faire and ſoftly. We muſt then be courageous (ô Philotheus) in vndertaking this enterpriſe. Alas, what pittie is it of theſe ſoules, which ſeeing them ſelues ſubiect to ſundrie imperfections, after they haue bene exerciſed ſome few monthes in deuotion, begin to trouble, diſquiete, and diſcourage them ſelues, ſuffering their hartes almoſt to be borne away vnto the temptation of leauing of all, and returning back? But now on the other part, is it not an exceeding peril vnto thoſe ſoules, which by a contrary temptation, perſwade them ſelues to be purged from their imperfections, the firſt day, as it were, of their purgation, reputing them ſelues to be made perfect, before, in a manner, they be ſcarcely made, and preſuming to flye, before they haue winges. O Philotheus, in what great danger are they, of falling againe into their former diſeaſes, for taking them ſelues to timely out of the handes of the phiſicien? *It is in vaine to*

riſe

riſe before the light (ſaith the kingly Prophet) *riſe after you haue ſitten.* And he him ſelfe putting the ſame leſſon in practiſe, hauing bene washed & cleanſed from his ſinne, yet humbly demandeth to be washed againe.

3. The exerciſe of purging ſoules, can not, nor may not end, but with our life. Let vs neuer therfore afflict our ſelues about our imperfections, for our perfection cheifly conſiſteth in reſiſting againſt them, and we can not reſiſt them vnles we doe ſee them, nor can we vanquish them, vnles we encounter them. Our victorie conſiſteth not, in not feeling them, but in not conſenting nor yeelding vnto them: for to receaue vexation and trouble from them, is not to conſent vnto them: nay it is neceſſarie for the exerciſe of our humilitie, that we ſometime receaue ſome ſmale blowes or foiles in this ſpiritual battaile: but we are neuer to be accounted for ouercome, but only when we leeſe ether life or courage. Now certaine it is, that imperfections and venial ſinnes, can not take from vs the life of grace, for that is neuer loſt

but by deadly sinne. The only care then that remayneth is, that these imperfections doe not daunt our courage. *Deliuer me ô Lord*, said Dauid, *from cowardlines, and faintnes of hart*. For this is the happie condition and aduantage which we haue in this ghostly warre, that we shal euer be conquerors, prouided alwayes that we wil combat.

Of the first Purgation: which is, from mortall sinnes.

Chapter VI.

1. THE first purgation then which we must minister to our soule, is, to cleanse and voide away the filth of sinne: and the meanes to make this purgation, is the holy Sacrament of Pennance. For the due receauing whereof, thou must seeke out the best confessar that can be found. Then take in hand some litle treatise, that hath bene set forth, to helpe consciences to confesse well, as Granada, Bruno, Arias, Augerius, or such like. Read it with good attention, and marke from point to point, in what thou hast offen-

offended, beginirg from the time in which thou hadſt firſt the vſe of reaſon, vntil this preſent houre of thy conuerſion. And if thou dooſt diſtruſt thy memorie, ſet downe in writinge what thou haſt obſerued: and hauing in this ſort prepared and gathered together the peccant humors of thy guiltie conſcience, deteſt them, and reiect them by Contrition and diſpleaſure, euen as great and as profound as euer thy hart is able to ſuffer, dilligently pondering theſe four pointes. That by ſinne thou haſt loſt the grace of God. Forſaken thy part of heauen. Accepted of the perpetual paynes of hell. And renounced the viſion, and euerlaſting loue of almightie God.

2. Thou perceiueſt, Philotheus, that I ſpeake in this place of a generall Confeſſion of all thy life, the which truly, although I graunt that it is not alwayes abſolutely neceſſarie, yet doe I cõſider, that it will be exceeding profitable vnto thee in this begining: and for this cauſe I doe moſt earneſtly exhort therunto. It happneth oft times, that the ordinary Confeſſions of ſuch as liue a vulgar life,

are full of great and groſſe defaultes: one while they prepare not them ſelues any whit at all, or at the leaſt very litle: another while they come, but not with that Contrition and ſorrowe that is requiſite for their ſinnes: nay, ſomtimes it happeneth that they goe to Confeſſion, with a ſecret purpoſe to returne to ſinne, namely when they doe not shunne and auoide the occaſions, nor vſe the neceſſarie diſpatches, which are meete and proper for the amendment of life: and in all theſe caſes, a general Confeſſion is very requiſite to aſſure our ſoules. But beſides this, a generall Confeſſion, recalleth vs to the knowledg of our ſelues: prouoketh vs to a wholſome confuſion for our life paſt: and moueth vs to admire the mercie of God, who hath expected vs with ſuch incredible and exceeding patience: furthermore, it pacifieth our conſciences: eaſeth our ſpirits: exciteth good purpoſes: miniſtreth matter to our ghoſtly father, to preſcribe vs aduiſes, fit and conuenient for our condition: and openeth our hart, that we may with more confidence manifeſt our Confeſſions

feſſions that be to come.

3. Being then in this Introduction, to diſcourſe of a general renewing and reforming of out hartes, and of an vniuerſal conuerſion of our ſoules vnto God, by the enterpriſe of a deuout life, I haue great reaſon, as it ſeemeth to me, Philotheus, to counſayle thee to make this generall Confeſſion.

The ſecond Purgation: which is from the affections of ſinne.

CHAPTER VII.

1. ALL the Iſraëlites departed in effect out of the Land of Egipt, but they departed not all in hart and affection; which was euident to be ſeene, in that many of them in the deſert repined, for that they had not the onyons & flesh potts of Egipt: euen ſo there are certaine penitents, who in effect goe foorth of ſinne, but neuertheles doe not vtterly leaue nor forſake the affection: that is to ſay, they purpoſe indeed to ſinne no more, but it

is with a certaine harts-breake which they haue, to depriue them ſelues, and to abſtaine from the accurſed delightes and contentments of ſinne. Their hart renounceth ſinne and ſtandeth a looſe of, but they leaue not for all that, often times to looke that way, as Lotts wife looked back towardes Sodom. They abſtaine from ſinne, as ſick men doe from millons, which they forbeare, becauſe the phiſicien threatens them death if that they eate them: but not withſtanding this conſtrayned abſtinence, their fancie ſtil longeth after thoſe forbidden meates, they ſpeake of them, cheapen them, and would likewiſe buy of them, if it were lawfull, at the leaſt they wil ſmel to them, and account them happie that are not bound to forbeare them: euen ſo theſe feeble and faint harted penitents, refraine them ſelues from ſinne for awhile, but to their griefe, they wish to God, that they might ſinne, and not be damned: they talke with a kind of taſt and ſauour of ſinne, and account thē cōtēted that doe cōmit them.

2. A man reſolued to be reuenged, wil

wil change his wil when he comes to Confeſſion, but immediatly after, one may finde him amongſt his frindes, taking pleaſure and contentment in recounting his quarrel, ſaying, that had it not bene for the feare of God, he had done this, or he had done that: and that the deuine law, in this point of pardoning is very hard, and wisheth to God that it were lawful for him to be reuenged. Alas, who ſeeth not, that although this poore man be gotten faintly out of ſinne, yet that he is altogether incenſed to the affectiō of ſinne? that being foorth of Egipt in effect, he is yet there ſtil in wil and appetite, greedely deſiring the ruſtick fare of the onyons and garlick, which he was wont to eate: euen as a wanton woman, that hath newly deteſted hir lewed loues, findes ſtil a delight to be courted and inuironed with hir fond wooers: alas what exceeding danger are ſuch people in?

3. O Philotheus, ſeing thou reſolueſt to vndertake a deuout courſe of life, thou muſt not only forſake ſinne, but withall, wholy purge thy hart from all

affections, which any way depend or ſauour of ſinne. For beſides the danger that there is of relapſe, theſe miſerable affections wil cõtinually tyre thy ſpirit, and wil make it become ſo heauie and lumpiſhe, that it ſhall not doe any good workes promptly, dilligently, and frequently, wherin not withſtanding conſiſteth the true eſſence of deuotion. Such ſoules as hauing gotten out of the eſtate of ſinne, and retayne notwithſtanding theſe bad affections and languiſhinges, reſemble in my opinion, the maydens that haue the greene ſicknes, who are not ſick, and yet all their actions are ſick: they eate without relishe, ſleepe without repoſe, laughe without ioy, and dragge themſelues, rather then goe or walke: euen ſo theſe ſoules doe wel, but with a ſpirituall weariſomnes, and that ſo great, that it takes away all the grace from their good exerciſes: which are but few in number, and ſmale in effect.

Of the meanes of applying this ſecond Purgation.

CHAPTER VIII.

1. NOw the foundation of this ſecond purgation, is a liuely and ſtronge apprehention of the greate harme which ſinne bringeth vnto vs, by meanes whereof, we enter into a profound and vehement Contrition. For as neuer ſo litle Contrition (if it be true and vnfeined) eſpecially conioyned with the vertu of the Sacraments, doth purge vs ſufficiently from the guilt of ſinne, ſo alſo when it is great and vehement, it purgeth vs from all the affections depending of ſinne. A hatred or rancour which is feeble and weake, cauſeth our hart to riſe at the very ſight of him whom we doe hate, and maketh vs to flie his companie, but if it be a violent and deadly hatred, it maketh vs not only to flye his company, but euen to be diſguſted, and not to endure the conuerſation of

any

any of his kinred, parents, or frindes, no, not ſo much as his picture it ſelfe, or of any thinge elſe appertayninge vnto him, but is abhominable and odious vnto vs: euen ſo when the penitent hateth his ſinne, only with a weake and cold, though true Contrition, he reſolueth fully and truly indeed, neuer to offend nor ſinne any more, but when he hateth it with a Contrition vigorous and forcible, he not only hateth and deteſteth the ſinne, but likewiſe all the affections, dependances, and pathes of ſinne.

2. We muſt then endeuour feruently, Philotheus, to augment as much as is poſſible for vs, our ſorrow, contrition, and inward repentance, to the end that it may ſtretch and extend, to the leaſt appurtenance and ſparke of ſinne. So bleſſed Marie Magdalen in hir conuerſion, loſt ſo perfectly all taſt of ſinne, and of the pleaſures ſhe had taken therin, that ſhe neuer afterwardes thought more vpon them. And holy Dauid proteſteth, that he not only hated ſinne, but alſo all the wayes and pathes of the ſame. And in this reſolution, conſiſteth

the

the renouation of the ſoule, wherby she returnes by innocencie to hir youthfull dayes; which the ſame prophet compareth to the renewing of the eagle.

3. Now to attaine this apprehention and Contrition, thou muſt exerciſe thy ſelfe dilligently in theſe meditations following, which being duly practiſed, will (by the helpe of Gods heauenly grace) roote out of thy hart all ſinne, as alſo the principall affections to the ſame: to this end haue I principally ordayned them. Thou shalt practiſe them therfore in order as I haue placed them, taking but one for euery day, and that in the morning, if it be poſſible, which is the time moſt proper for all the actions of the ſpirit: and the reſt of the day following, ruminate and chew that which thou haſt meditated in the morning. If thou be not yet accuſtomed to meditation, ſee that which afterwardes shal be ſaid in the ſecond part.

The first Meditation; of our Creation. Chap. 9.

Preparation.

1. Place thy selfe with reuerence before God.
2. Pray him to inspire thee with his grace.

Considerations.

1. CONsider that there are but so many yeares past, when thou wast not yet come into the world, & thy being was a iust nothinge. Where were we (ô my soule) in that time? The world had then lasted so many ages, and yet there was no newes of vs.

2. God hath caused thee to be hatcht of this nothing, to be this somethinge which now thou art: without hauing any maner of neede of thee, but moued therunto by his only bountie.

3. Consider the being that God hath giuen thee, for it is the chiefest and most excellentst in this visible worlde:

capa-

capable to liue eternally : and to vnite thy ſelfe perfectly vnto his diuine maieſtie.

Affections and reſolutions.

1. *Humble thy ſelf profoundly before the preſence of God, ſaying from the bottom of thy hart with the Pſalmiſt :* O Lord before thee, and in compariſon of thy maieſty, I am iuſt nothing ? and how waſt thou then mindfull of me to create me? Alas my ſoule, thou waſt hidden (as it were) in the abiſſe of nothing : and in this abyſſe of nothing shouldſt thou haue remained vntil this preſent, yf God had not drawne thee foorth from thence. And what couldſt thou haue done, within this nothing?

2. *Giue thancks to God.* O my great and good Creatour, how infinitly am I indebted vnto thee, for that thou haſt taken me out of this nothing, to make me by thy mercie that ſomthing which I am ? What shall I euer be able to doe worthelie, to bleſſe and magnifie thy name ? and to render thancks to thyne exceeding bountie ?

3. *Confound thy ſelfe.* But alas my Creatour, inſteed of vniting my ſelf vnto thee

thee by pure loue and loyall ſeruice, haue alwayes been rebellious by my vnruly affections: ſeparating and withdrawing my ſelfe from thee, to ioine and vnite my ſelfe vnto ſinne and iniquitie; doing no more honour to thy goodnes, then yf thou hadſt not been my Creatour.

4. *Proſtrate and debaſe thy ſelfe before God.* O my ſoule, knowe that our Lord is thy God: it is he that hath made thee, and not thou thy ſelfe. O God, I am the work of thy hands. I will then no more henceforth take pleaſure in my ſelfe, ſince in my ſelfe, and of myſelf I am truly nothing. Wherof dooſt thou bragge and boaſt, ô duſt and aſhes, whereof doeſt thou extolle thy ſelfe, ô meere nothing? Wherfore to humble my ſelfe I will doe ſuch or ſuch a thinge, I will ſupport ſuch or ſuch contempt, I will change my life, and hereafter folow my Creatour, and doe my ſelfe honour with the condition and being which he hath giuen me, employing it wholly in the obedience of his bleſſed will, by ſuch meanes as ſhalbe taught me, and as I ſhall be informed

ormed of by my ghoſtly father.

Concluſion.

1. *Giue thancks to God.* Bleſſe thy God (ô my ſoule) and let all my bowells praiſe his holy name, for his boũtie hath drawne me forth of the abiſſe of nothing, and his mercie hath created me.

2. *Offer.* O my God, I offer vnto thee with all my hart, the eſſence and being, which thou of thy bountie haſt beſtowed vpon me: with all my hart do I dedicate & conſecrate the ſame vnto thee.

3. *Pray.* O my God, ſtrengthen me in theſe affections and reſolutions. O holy Virgin mother of our Lord, commend them by thy bleſſed interceſſion vnto thy mercifull Sonne, together with all thoſe for whom I ought to praye &c.

Later Aue. Credo.

After thou haſt ended thy exerciſe, walke a while, and of theſe conſiderations which thou haſt made, gather and bind together a litle noſegay of deuotion to ſmell vnto, and to recreate the ſent of thy ſoule all the day following.

The

The second Meditation; of the end for the which we were created.

Chap. 10.

Preparation.

1. Place thy self with reuerence before God.
2. Pray him to inspire thee with his grace.

Considerations.

1. GOD did not place thee in the world for any need that he had of thee, who art altogether vnprofitable to him, but only to exercise & declare his bountie in thee, in bestowing vpō thee, his grace & glorie. And therfore hath he enriched thee, with vnderstanding to know him, remēbrance to be mindful of him, will to loue him, imagination to represent his benefits vnto thy thoughts, eyes to behold the wonders of his works, & a tongue to praise him, and so foorth of others.

2. Being created, and sett in the world for this intention, all actions

ontrarie to this end, muſt be reiected nd caſt away: and ſuch as ſerue not to braine this end, ought to be deſpiſed s vaine and ſuperfluous.

3. Conſider then the miſerable caſe f moſt men in the world, who neuer hinck of this end, but liue as yf they eleeued that they were not made, but nely to build faire houſes, to plant leaſaunt orchards, and to heape toge-her riches, and ſuch like fooleries.

Affections and reſolutions.

1. *Confound thy ſelf, reproaching and bieƈting to thy ſoule her miſery; which hath eene ſo greate heretofore that she hath ſeldom r neuer thought of any of all this.* Alas what did I buſie my thoughts vpon (ô my God) when I placed them not vpon thee? what was I mindfull of, when I forgot thee? what did I loue, when I did not loue thee? Ay me, I should haue fed my ſoule with thy veritie, and I haue filld it with vanitie, and haue ſerued the world, which was not made but to ſerue me.

2. *Deteſt thy life paſt.* I defie you vt-terly ô vaine cogitations, and vnpro-fitable fancies: I abhorre, and abiure you,

you, ô detestable and friuoulous in
ginations: I renounce you vnfaith
and disloyall loues, miserable and
seruices, vngratfull gratifications, co
bersome and vnpleasing pleasures.

3. *Turne thy selfe to God.* And th
ô my God, and my Lord, thou sh
bee for the time to come the on
obiect of my thoughts: no, I will ne
more applie my spirit to any cogi
tions, which may be offensiue or di
kinge to thee. My memorie all t
dayes of my life, shall be filled with co
sideration of thy excessiue goodnes,
louingly declared in my behalf: th
shalt be the deliciousnes of my hart,
the sweetnes of my affections.

4. Hence therfore from my sight
euer, such and such toyes and trif
wherunto I haue vainely applied
mind: such and such idle exercises,
which I fondly spent my dayes; such
such affectiõs which entangled my h
shall henceforth be a horrour vnto
thoughts: and to this end I will vse su
and such remedies.

Conclusion.

1. *Thanck God that it pleased him to*

ee for so excellent an end. Thou hast made
e ô Lord for thy selfe, to enioy ever-
stingly the immensitie of thy glorie:
when shall it be that I shall be wor-
ie, and when shall I praise thee accor-
ing to my dutie?

2. *Offer.* I offer vnto thee (ô my deare
reatour) all these good affections and
oly resolutions, with all my hart & all
y soule.

3. *Pray.* I beseech thee (ô God) to
ccept these my desires and vowes, and
giue my soule thy holy blessing, that
e may faithfully accomplishe them,
hrough the merits of the bloud of thy
lessed Sonne, shedd for me vpon the
osse &c. *Pater. Aue. Credo.*

*Remember to make a litle nosegay of deuo-
on as aforesaid.*

he third meditation: of the Bene-fits of God. CHAP. II.

Preparation.

Place thy self with reuerence be-
fore God.

Pray him to inspire thee with his
grace.

Consi-

Conſiderations.

1. CONSIDER the corporall gr
which God hath giuē thee: w
a bodie, what commodities to m
taine it, what health, and lawfull co
lations to entertaine it, what fri
what helpes, and what aſſiſtaunce.
thou shalt conſider all this, with c
pariſon of many other perſons in
world, which are farre better and w
thier then thou, who notwithſtan
are deſtitute of all theſe benefits; ſ
ſpoild in their bodies, health, and m
bers: other abandoned to the m
of reproaches, contempts and di
nours: other oppreſſed and ouerw
med with pouertie: And God w
not ſuffer thee to become ſo miſer

2. Conſider the benefits and gif
mind; How manie are there in
world, ſenceleſſe, foolish, and be
them ſelues? and why art not thou
of the number? God vouchſafed t
uour thee: How manie are there w
education hath been rude, brutish,
barbarous, who haue been nouri
and bred vp in groſſe ignoraunce,
clownish behaueour? wheras the
nid

uidence of God hath ſo prouided, that thou haſt been brought vp ciuilie, and in honour.

3. Conſider the ſupernaturall benefits of heuenly grace. O Philotheus, thou art a childe of the Catholique churche. God hath taught thee the knowledge of his true religion, euen from thy infancie and youth. How manie times hath he giuen thee his holy ſacraments? how manie times inſpirations, internal illuminations, & for thy amendment gratious reprehenſions? how often hath he pardoned thee thy faults? how often hath he deliuered thee from occaſions of caſting away thy ſelf, when thou waſt in danger? And theſe laſt yeares of thy life, which he hath ſo liberally lent thee, did they not affored thee leaſure enough, to aduaunce thy ſelfe in the ſpirituall profit and good of thy ſoule? Conſider at the leaſt how ſweet & gracious God hath beene vnto thee.

Affections and reſolutions.

1. *Admire the goodnes of God.* O how good and how mercifull is my God in my behalf! O how gratious is he! O how

how rich is his hart in mercie, and liberall in bountie? O my ſoule, let vs recount for euer how manie fauours he hath done vnto vs.

2. *Admire thy ingratitude.* But who am I (ô Lord) that thou haſt been ſo mindfull of me? Ah how great is my vnworthines, how intolerable is my vnthanckfulnes? Alas I haue troden vnder foote theſe beneſits, I haue dishonoured thy fauours, turning them into abuſes, and contempt, of thy ſoueraigne bountie: againſt the infinit depth of thy graces, haue I oppoſed the bottomleſſe depth of my ingratitude.

3. *Sturre thy ſelf vp to acknowledgement of his benefits.* Vp then my hart, be no more vnfaithfull, vnthanckfull, and deſloyal vnto thy great and gracious benefactour. And how shall not my ſoule, be ſubiect wholie vnto God, who hath wrought ſo manie wonders and graces both in me, and for me?

4. Goe to then, Philotheus, from hence forward withdraw thy bodie frō ſuch and ſuch voluptuous pleaſures, ſubiect it entirely, to the ſeruice of God,

God, who hath done ſo much for it. Applie thy ſoule how to know and acknowledge the goodnes of thy God, by ſuch and ſuch like exerciſes, which be requiſit for that end. Employ diligently the meanes which are in holy Church, to ſaue thy ſoule, and to profit in the loue and worship of God. Yea, ô my God, I will frequent the exerciſe of prayer, and the vſe of thy ſacraments: I will heare thy holy word, I will practize thy holy inſpirations and thy counſails, &c.

Concluſion.

1. Giue God thancks for the knowledge he hath giuen thee at this preſent of thy bounden dutie, and of the benefits heretofore receaued.

2. Offer him thy hart with all thy good purpoſes and reſolutions.

3. Pray vnto him to fortifie thee, that thou maiſt practize them faithfully, through the merits of the death and paſſion of his Sonne our deere Sauiour. Implore the interceſſion of the bleſſed Virgin, and of the Saints, &c.

Remember to make a litle noſegay of deuotion, as aforeſaid.

The fourth meditation: of ſinne.

CHAPTER 12.

Preparation.

1. Place thy ſelf with reuerence before God.
2. Pray him to inſpire thee with his grace.

Conſiderations.

1. CALL to mind how long it is ſince thou beganſt to ſinne, & examin how much from that beginning, ſinnes haue bene multiplied in thy hart: how euery day thou haſt encreaſed them, againſt God, againſt thy ſelfe, and againſt thy neighbour: by worke, by worde, by deſire and thought.

2. Conſider thy naughtie inclinations, & how much thou haſt folowed them. And by this meanes thou ſhalt plainly ſee, that thy ſinnes are greater in number then the haires of thy head, yea then the ſands of the ſea.

3. Conſider and ponder in particular the ſinne of ingratitude againſt God which

which is a generall ſinne, and extendeth it ſelf aboue all the reſt, & maketh thē infinitly more enorme and hainous. Behold then how manie benefits God hath beſtowed vpon thee, and how thou haſt abuſed them all againſt the giuers goodnes: in particular conſider how many good inſpiratiōs thou haſt deſpiſed, how many good motions thou haſt vnprofitablie neglected. But aboue all, how manie times haſt thou receaued the holy ſacraments, and where are the frutes therof? what are become of all thoſe pretious Iewells wherwith thy deare ſpouſe adorned thee? all theſe haue been hid and couered vnder the filth of thy iniquities. With what preparation haſt thou receaued them? Thinck I pray thee vpon this ingratitude: that God hauing runne ſo after thee, and that to ſaue thee, thou haſt out-runne him, and that to deſtroye thee.

Affections and reſolutions.

1. *Be confounded, and aſhamed of this thy miſery.* O my God, how dare I appeare before thine eyes? Alas I am but an apoſteme of the world, and a verie

ſincke of ſinne and ingratitude. Is it poſſible, that I haue been ſo diſloyall, that I haue not left any one of my ſences, nor any one of the powers of my ſoule, which I haue not polluted, violated, and defiled? and that not ſo much as one day of my life hath paſſed, in which I haue not brought foorth ſuch naughtie effects? Is it thus that I ought to recompenſe the benefits of my Creatour, and the pretious bloud of my redeemer?

2. *Craue pardon for thyne offences.* O my Lord, I caſt my ſelf dowe before thy feete, like the prodigall child, like another Magdalen, like a woman conuinced to haue dishonoured her mariage bed with all kind of adulterie O pittifull Lord, mercie on this poore ſinfull wretche. Alas ò liuely and neuer-ceaſing wellſpring of compaſſion, haue pittie vpon this miſerable ſuppliant.

3. *Purpoſe to liue better heereafter.* O my bleſſed Lorde, no; neuer any more with the helpe of thy grace; no, neuer any more will I abandon my ſelf to ſinne. Alas I haue loued it but too too much: but now I deteſt it, & embrace thee. O father

father of mercie, I will liue & die in thee.

4. To blott out my ſinnes paſt, I will accuſe my ſelf couragiouſlie: I will not leaue one, but thruſt it head long out of my hart.

5. I will do all that I can to pull vp by the verie rootes, all the plants of ſinne frō my hart: & in particular, ſuch and ſuch which doe moſt annoy me.

6. To accomplish this, I will conſtātly embrace the meanes which shall be aduiſed me: and neuer thinck I haue done enough, to repaire the ruines of ſo great offences.

Concluſion.

1. Giue God thanks, for expecting thy amendment, vntill this houre: and bleſſe him that he hath giuen thee theſe good affections.

2. Offer him vp thy ſoule franckly and freely, that thou maiſt putt them in execution by the helpe of his grace.

3. Deſire him to ſtrengthen thee with his heauenly ayde, for his deere Sonns pretious death: for our bleſſed Ladies interceſſiō, & the prayers of all his Saints, &c. *Pater. Aue. Credo. Remember to make a litle noſegay of deuotion as aforeſaid.*

The fifte meditation : of Death.

CHAPTER 13.

Preparation.

1. Place thy self reuerently in the presence of God.
2. Pray him to inspire thee with his grace.
3. Imagine thy self to be extremly sicke liyng vpō thy death-bedd, without any hope at all of euer escaping.

Considerations.

1. CONSIDER the vncertaintie of the day of thy death. O my poore soule, thou must out of this body one day: but when shall that day be? Will it be in winter, or in summer? In citie, or contrie? By day, or by night? Shall it be vnawares, or with aduertisment? by sicknes, or by casuallity? Shalt thou haue leasure to confesse thee, or not? Shalt thou haue the assistance of thy ghostly father, or not? Alas, ô my soule, of all these thinges we knowe not one, only certain

taine it is that dye we muſt, and alwayes ſooner then we imagin.

2. Conſider that at that time the whole world ſhall haue an end, ſo far foorth as concerneth thee, that is, there ſhall be no more world for thee, yea, it will turne vpſide downe before thyne eyes: for then the pleaſures, the vanities, the worldly ioyes, the fond affections of our life, will ſeeme vnto vs like flying ſhadowes, and fadinge cloudes. Ah wretched caytiue that I am, for what trifles, and bables haue I offended almightie God? Thou ſhalt then euidently ſee, that we haue offended him for iuſt nothing. Contrary-wiſe, at that houre, al deuotion, pietie, and other good workes, will ſeeme vnto thee the greateſt and ſweeteſt treaſure in the world. O wherfore did I not follow this faire and pleaſant path? At that ſorrowfull time, thy ſinnes, which before ſeemed vnto thee but litle moule-hilles, will appeare biggar then huge mountaines: and thy deuotion ſo litle, that thou wilt ſcarcely be able to perceiue it.

3. Conſider the longe & languishing

farwells, that thy distressed soule wi
then giue to this world: how sorrow-
fully shee will bid adieu to riches, to
honours, to vanities, to vaine company
to pleasures, to pastimes, to frindes, to
neighbours, to parents, to kinsfolke, to
husband, to wife, to children, and in
a word to all creatures, and finally to
hir owne bodie, which she must li-
kewise leaue, al pale, wrinckled, hi-
deous, loathsome, and most detesta-
bly stinking.

4. Consider the impressiõs that one
shall haue, to lift vp, or lay hand on
this thy body: the great hast, that euen
thy best frindes will make, to carrie
thy carcasse out of doores, and to hide
the same full deepe vnder the ground,
far inough from their sight & behoul-
ding: and this done, how seeldome
afterwardes the world will thinke vpon
thee, surely no more then thou thy selfe
hast thought vpon other men, who
haue deceased before thee. God haue
mercie on his soule, say they, and there
is all. O death how art thou to be pon-
dered? How art thou terrible, pitti-
les, and without compassion?

5. That

5. That at this departure from the body, the ſoule taketh his way on the right hand, or the left. Alas, alas, wither then ſhall thine goe, what way ſhall it take? ſurely no other then that, which it hath heretofore begunne in this world.

Affections and reſolutions.

1. *Pray earneſtly to God, and caſt thy ſelfe with trembling loue betwixt his armes.* Alas ô my Lord, receaue me into thy protection at that dreadfull day: make that laſt houre happie and fauourable vnto me, and let rather all the reſt of my life be nothing elſe but dayes of ſorrowe, affliction, and calamitie.

2. *Deſpiſe the world.* Seeing I know not the houre wherein I muſt leaue thee, ô wretched world, I will no more ſet my loue vpon thee. O you my deare frindes, knisfolkes, and allies, ſuffer me to beare you only that affection, which is compatible with an holie amitie, and may therfore laſt eternallie: for why ſhould I vnite my ſelfe vnto you in ſuch ſort, as that afterwardes we ſhould

be forced to breake the knot of amitie betwixt vs?

3. I will therfore from this very instant, prepare my selfe for that perillous houre, and take that care which is requisite, to end this iorney happelie: I wil secure the estate of my conscience, to the vtmost of my abilitie, and take present order for the reformation and amendment, of such and such defaultes.

Conclusion.

Giue thankes vnto God for these resolutions which he hath infused and giuen vnto thee: and offer them againe thankfully, louingly, and lowly vnto his majestie. Entreat him a new to giue thee a happie death, for the death of his dearly beloued Sonne, our Lord and Sauiour. Implore the assistance of the B. Virgin, thy Angel gardian, and all the Saintes in heauen. *Pater. And Credo.* And bind vp a sweete posie of myrhe, to recreate thy soule the day following.

The Sixt Meditation, of Iudgment.

CHAPTER 14.

1. Place thy ſelfe in the preſence of God.
2. Pray him to aſſiſt thee with his grace.

Conſiderations.

1. AFTER the time that God hath ordayned for the continnance of the world, and after a number of dreadfull ſignes and horrible preſages, the terrour wherof ſhall make men wither for feare and anguish, a cõſuming fire, coming like a flood, ſhall burne and reduce to ashes, euery thinge that is vpon the face of the earth, nothing which we ſee excepted, nothinge to be priueledged from this fiery deluge.

2. After this flood of flames and lightninges, all men ſhall ariſe from their graues (excepting ſuch as already be riſen) and at the ſummoning of the Archangels voice, they ſhall appeare before

before the iudgment throane, in th valley of Ioſaphat. But alas with wha difference? For the one ſort shall ariſ with glorifed bodies, caſting foorth rayes of exceeding light, and the othe in bodies, or rather in carrions, moſt hideous and loathſome to behould.

3. Conſider the maieſtie wher with the ſoueraigne Iudge will appeare, enuironed with all the armies of hi Angells and Saintes. Before him shal be borne triumphantly his ſacred Croſ ſe, shining much more brighter then the ſunne: a ſtandart of grace to the good, and of rigour and terrour to the wicked.

4. This ſoueraigne Iudge by his re douted commandemēt, and which shall ſodainly and in a moment be put in execution, shall ſeperate the good from the bad, placing the one at his right hand, and the other at his left: euerla ſting ſeperation, after the which theſe to bandes shall neuer any more meete againe together.

5. This ſeperation being made, and the bookes of conſciences being layd open, all men shall ſee clearly the malice

of

of the wicked, and the contempt which they haue borne to the maiestie of God: and on the other side, the penance of the good, and the effectes of the grace of God which they haue receaued, and nothing at all shall be hidden or kept secret in that great consistorie. O good God, what a shamefull confusion will this be for the one, and what a glorious consolation for the other?

6. Consider the last sentence pronoūced against the wicked. *Goe you cursed into euerlasting fire, prepared for the diuel and his Angels* Waigh wel these wordes which are so waightie. *Goe*, saith he, a word of eternal reiection and abandoning of those vnfortunate wretches, bānishing them eternally from his glorious face. Next he tearmeth them *accursed*: ô my soule how dreadfull a curse? how generall a curse? a curse cōprising in it all maner of mischiefe and miserie; an irreuocable curse, comprehendinge all times and eternitie. He addeth, *into euerlasting fyre*. Behould, ô my hart, the grieuous horrour of this eternitie; O eternal eternitie, and boundles infinitie of paines, how dreadful art thou?

7. Con-

7. Consider the contrary sentenc giuen and pronounced in fauour of th good. *Come*, saith the Iudge; O sweet word, and beginning of saluation, b which God draweth vs vp vnto him selfe, and receaueth vs into the bosome of rest and glorie. *The blessed of my Father.* O deare blessing, treasure of bliss *Posesse the kingdome which is prepared fo you from the begining of the* world. O goo God what excesse of fauour: for thi kingdome hath no end.

Affections and resolutions.

1. *Tremble, o my soule, at the remembrance hereof.* O my God, who can se cure me at that dismall day, in which the pillars of heauen shall tremble fo feare?

2. Detest and abhorre thy sinnes, for only they can cast thee away at tha dreadfull houre.

3. *Ah* wretched hart of myne *resolue mend all.* O Lord I will iudge my self now with all care and stricktnes, lest be then iudged far more rigorously. will examine and condemne my selfe accuse and chastice my selfe, that th eternall Iudge condemne me not

hat latter day. I wil with al ſorrowe nd humblenes, frequent the Sacra- ment of Confeſſion, and will accept ll neceſſarie penances and aduices, &c.

Concluſion.

1. Thanke the goodnes of God, that hath giuen thee meanes to prouide for hat day, and time and opportunitie to doe pennance.

2. Offer him thy hart to perfor- me it.

3. Pray him to giue thee grace, well and truly to accomplish it. *Pater. Aue. Credo.* And prouide a poſie for all the day.

The ſeuenth Meditation, of Hell.

CHAPTER 15.

1. Place thy ſelfe in the preſence of God.
2. Pray him to aſiſt thee with his grace.
3. Imagin to thy ſelfe a darke citie, al on fire with pitch and brimſtone, and thronged with miſerable ci- tizens, which cannot get out.

Conſi-

Considerations.

1. CONSIDER that the damn
are within this bottomles
of hell, as with in this vnfor
nate citie, where they suffer vnspeakab
torments in all their sences, and in
their members: because as they ha
employed all their sences and membe
to commit sinne, so shall they suffer
all their sences and members, the pain
and torments due vnto sinne. The
the wanton eies and lasciuious looke
shall be afflicted with the horrible v
sion of diuels, and hellish spectacle
The eares for delighting in vitious d
scourses, detractions, and slaunder
shall heare nothing but lamentab
outcries, and desperate howlinges: a
so of others.

2. Consider that ouer and aboue
these bitter torments, there is yet ano
ther greater then they all, which is th
losse and priuatiō of the glorie of God
from whose most amiable face & frui
tion, they are for euer irreuocably de
barred. Now if Absalon found, that
the priuation of the face of his father
Dauid, was more grieuous vnto him,
then

en his very exile, ô merciful Lord, hat an infinite griefe will it be, to for euer depriued from behoulding, thy moſt delightfull and louely ce.

. Conſider withall, the eternitie of eſe paines, which only thinge ma- th hell intollerable Alas if a flea in r eare, or if the heate of a litle fe- r, make one short night ſo long d tedious, how tedious and terrible ll the night of eternitie be, accom- nied with ſo many vnſpeakable tor- ents? Of this eternitie groweth in damned, an eternall deſperation, finitie rage, and moſt abhominable ſphemie. &c.

Affections and reſolutions.

. *Terrifie thy ſoule, and ſtir thy ſelfe to feare with the wordes of holy Iob.* O ſoule, art thou able to liue for euer h euerlaſting flames, and amidſt s deuouring fire? Wilt thou wil- gly forſake the ſight of thy God euer?

. *Confeſſe that thou haſt deſerued it.* And etch that I am, how often? O my dea- Lord, from hencefoorth I will take a

new

new course, and tread a contrary w
for why should I descend into this b
tomles pit of hell? I will therfore
this or that indeuour to auoide si
which only can giue this imm
death.
Giue thankes, Offer, Pray. Pater. Aue. C

The eight Meditation, of Parad

CHAPTER 16.

Preparation.

1. Place thy selfe in the presenc
God.
2. Pray him to assist thee with
grace.

Considerations.

1. CONSIDER a faire and a cl
night, and thinke how pl
a thinge it is to behould
skie all spangled with an innume
multitude and varietie of starres. T
againe in thy imagination, ioy
this nightes goodly beautie, wit
beautie of a faire sunne-shine day,
an one, that the brightnes of the s

ames, should not hinder the ſight of
e goulden ſtarres, nor the ſiluer rayes
the moone : and after all this, ſay
uldly, that all this is nothing in re-
rd of the excellent beautie of that
eat Paradiſe. O how this place is to
deſired, and to be loued ! O how pre-
ous is this noble citie !

2. Conſider the nobilitie, beautie,
d multitude of the inhabitants, and
izens of this bleſſed contrie, thoſe
illions of millions of Angels, and
rchangells, of Cherubins and Sera-
ins : thoſe troupes of Apoſtles, Pro-
ets, Martyrs, Confeſſors, Virgins,
d holie Matrons. O how bleſſed is
is bleſſed companie ? The loweſt and
eaneſt whereof, is more beautifull
behould, then all this viſible world:
hat a ſight wil it then be, to ſee them
together ? But ô my God, how hap-
e are they ? They ſinge continually
elodious ſonges of eternal loue, they
wayes enioy, a conſtant and ſtedfaſt
ate of gladnes, they enterchange one
another, vnſpeakable contentments,
d liue in the comfort of endles and
diſſoluble amitie.

3. In

3. In a word, consider what g
they all haue to enioy God, who g
fieth them forever with his ami
countenance, and by the same, pow
into their hartes an abisse of deligh
What a good is it, to be vnited eue
stingly to their begining? They are
re like happie birdes, which flye, c
ping & singing perpetually in the
uen of the diuinitie, which encom
seth them on all sides with vnspeak
pleasures: there euery one striueth,
an holie emulation, who may doe b
and without any enuy, singe the pr
of their Creator. Blessed be thou
sweete lord and soueraigne maker,
art so bountiful vnto vs, & dooste c
municate vnto vs so liberally, the e
lasting treasures of thy glory. And
on the other side, blesseth them all
an eternall benediction. Blessed be
for euer, saith he, my beloued creat
who haue so faithfully serued me,
who shall laude me euerlastingly
so great loue, courage, and cont
ment.

Affections and resolutions.

1. *Admire and praise this heauenly*

. O how beautifull art thou, my dea-
Hierusalem?

. *Reproache vnto thy hart the litle cou-*
e which it hath had vnto this present, for
ing gone so much awaye from the way of
glorious habitation. O wherfore haue
o much estranged my selfe from my
eraigne good? Ah wretch that I am,
these pleasures, so displeasant and
ht, haue I a thousand, and a thousand
es, left the eternall and infinit de-
tes. Where was my wit and vnder-
nding, to despise such goods so
reable, for desires so vaine and con-
nptible:

. *Aspire notwithstanding with vehement*
lution to this delicious & desired aboade.
my gratious God, since it hath plea-
thee at the lenght to recall my wan-
ing steppes, and to direct them into
e right way, neuer hereafter will I
ne back to those by-wayes, neuer
reafter wil I stray from the true path.
t vs goe with courage, my deare
le, let vs runne towardes this
ssed countrie, which is promised
in the kingdome of heauen: what
ke we so longe in this beggarly

coun-

countrie of Egipt? I will therfor
patch my ſelfe from all ſuch thi
as may put me out of the way, or
der me in ſo happie a iorney. I will
forme ſuch and ſuch thinges, as
bringe me ſafely and ſpeedely t
iornyes end. *Giue thankes. Offer.*
Pater. Aue. Credo.

The ninth Meditation; by w
election or choiſe of Paradiſe.

CHAPTER 17.

Preparation.

1. Place thy ſelfe in the preſen
God.
2. Humble thy ſelfe before his
ſtie, praying him to inſpir
with his grace.
3. Imagin thy ſelfe to be in a
field, all alone in companie
good Angell, as younge
going to Rages: and that h
ſeth thee to ſee aboue thee
diſe open, with all the ple
repreſented in the former m
tion of Paradiſe; and ben

that he makes thee see the pitt of hell wide open, with all the torments described in the meditation of hell. Thou being thus placed vpon thy knees before thy good Angel,

Considerations.

CONSIDER that it is most certaine, that thou art in very deede in the midway to Paradise nd hell, and that the one, and the ther, is open to receaue thee, accoring to the choise which thou shalt ake.

2. Consider that the choice which ow thou makest, of the one, or the ther place in this world, shall last for l eternitie in the world to come.

3. Consider that although both the ne, and the other, be open to receaue ee, according to thy choice, yet that od who is readie to giue thee, ether e one by his iustice, or the other by s mercie, desireth not with standing, th an incomperable desire, that thou ouldest make choice of Paradise: and y good Angel also, vrgeth and pres- h thee with all his power, offering

thee on Gods behalfe, a thousand suc
cours, and a thousand graces, to help
thee to ascend and mount vp thither.

4. Consider that Iesus Christ fro
heauen aboue, louingly behoulde
thee, and inuiteth thee sweetly, saying
Come ô my deare soule to euerlastin
repose betweene the armes of my goo
nes, where I haue prepared immort
delightes for thee, in the multitude
my loue. Behould likewise with thy i
ward eies, the holy Virgin, who with
mothers tender loue exhorteth the
saying. Take hart & courage my chil
despise not the desires of my Sonne,
the manifould sighes which I haue c
foorth for thee, earnestly together wi
my Sonne, tendering thy eternall salv
tion. Behould the Saintes also whi
exhort thee, and a million of holy s
les courteously alluring thee, and wi
ing nothing else, but that one day
hart may be ioyned with theirs in t
happie companie, there to prayse G
for euer and euer, assuring thee that
way to heauen, is not so vneasie as
world would make it. Come bou
deare soule, say they, forward with c

rage, for he that shal ponder dilligently the way of deuotion, by which we haue ascended hither, shall perceaue, that we arriued to these eternall ioyes, thorough pleasures, without comparison more pleasant, then all the delightes, and pleasures of the world.

Election.

1. O hell I detest thee now and for euermore, I detest thy torments and paines, I detest thy vnfortunat and accursed eternitie, and aboue all, I detest those eternall blasphemies and execrations, which thou vomitest out eternally against my God. And turning my soule to thee, ô beautifull paradice, euerlasting glorie, and endles felicitie, I make choice for euer and irrenocablely, of my dwelling & habitation within thy faire and beautiful buyldinges, within thy holy and most louely tabernacles. I blesse thy mercie, ô my God, and accept the offer which it pleaseth thee to make me O sweete Sauiour Iesus, I likewise embrace thy euerlasting loue, and agree to the purchase which thou hast made for me, of a happie lodging in this blessed Ierusalem;

not ſo much for any thinge elſe, as t
loue and bleſſe thee for euer and euer.

2. In like maner accept the fauou
which the Virgin, and all the B. Sain
tes, preſent vnto thee. Promiſe ther
that thou wilt walke towardes them
and giue thy hand to thy good Angel
that he may guide thee thither, an
encourage thy ſoule to make this cho
ce. *Pater. Aue. Credo.*

The tenth Meditation; by way of election and choice which the ſoule maketh of the deuout life.

CHAPTER 18.

Preparation.

1. Place thy ſelfe before God.
2. Proſtrate thy ſelfe before him, a
craue the aſiſtance of his grace.

Conſiderations.

1. IMAGIN thy ſelfe once again
to be in a plaine field, all alo
with thy good Angel, & that th
ſeeſt on thy left hand, the diuel ſeat
vpon a great highe throne, with ma
infernall fiendes by him: & round abo
hi

him, a great troupe of worldlinges, which all bareheaded, acknowledg him for their Lord, and doe him homage, ſome by one ſinne, & ſome by another. Behould the countenances of all theſe vnfortunate courtyers of this abhominable kinge Behould ſome of them furious, and madde with hatred, enuie, and choller: others killing one another with ſpite and rãcour: others withered away, penſiue & buſie only to heape vp riches: others attẽding only to vanitie, led away with pleaſures, altogether fond and vnprofitable: others filthie, ougly, rottẽ, & putrified, in their brutish affections. Behould how they are all without any repoſe, wihout order, and without cõtentmẽt. Behould how they deſpiſe one another, & loue but only frõ the theeth outward. In a word, thou shat ſee a pittifull cómon wealth, miſerable tyrannized by this accurſed kinge, which may iuſtly moue thy hart to compaſſion.

2. On the right ſide, behould Ieſus Chriſt crucified, who with moſt hartie loue, prayeth for theſe poore people poſeſſed of the diuel, that they may be freed and deliuered from

that tirannical thraldome, and calling them meekly and curteously vnto him. Behould roud about him, a great troupe of deuout persons, euery one in company of his holy Angel. Behould the beautie of this kingdome of deuotion. O what a goodly sight is it, to see this troupe of virgins, of men, and women, whiter then the lillies, that assemblie of widdowes ful of holie mortification and humilitie. Behould the rancks of diuers marryed folke, liuing so sweetly together with mutuall comfort, which can not proceede but from heauenly charitie. Consider how these deuout soules, accommodate the care of their exteriour house, with the care of the interiour: and the honest loue of the husband, with that of the celestiall bridegrome. Behould them all vniuersally, and thou shalt see in them all, a sweete, holy, and amiable countenance, all of them reuerently giuing eare to our blessed Lord, whom euery one would willingly plant in the midst of his hart. They are all full of ioy, but their ioy is gratious, charitable, and well ordered: they abound in loue one towards

another; but their loue is ſacred, pure, and vnſpotted. Such as ſuffer afflictions amongſt this deuout company, nether torment nor trouble them ſelues, nor leeſe their courage. Laſtly, behould thoſe louely eies of our Lord and Sauiour, which ſweetly are caſt vpon them all to comfort them, and how they altogether aſpire vnto him.

3. Thou haſt alredie caſt of Sathan, with all his woful and execrable troupe, by the good affections and reſolutions which through Gods grace thou haſt cõceaued: notwithſtãding thou art not yet arriued to the palace of thy king, our Lord Ieſus, nor ioyned with his bleſſed court of deuout ſoules: but hetherto thou haſt alwayes remained, between the one and the other.

4 The bleſſed Virgin, with S Ioſeph, S. Lewis, S. Monica, & a hundred thouſand other Saints, which are in the ſquadron of thoſe that liued deuoutly in the middeſt of the world, doe inuite and encourage thee.

5. The crucified king of glorie him ſelfe, calleth thee courteouſly by thyne owne name: Come my welbeloud,

come hither that I may crowne thee.

Election.

1. O vaine world, ô abhominable troupe, no; you shall neuer more see me vnder your bāner. I haue for euer left your fooleries and vanities. O execrable king of pride, ô curſed kinge, fiend of hell, I renounce thee with all thy vain pompes, I deteſt and defie thee, with all thy works.

2. And humblie turning my ſelf vnto thee my deer Lord Ieſus, king of felicitie and eternall glorie, I embrace thee with all the forces of my ſoule, I adore thee with all my hart: I chooſe thee now and euer for my king, and for my only prince: I offer vp vnto thee my inuiolable fidelitie. I do homage irreuocable vnto thy diuine mareſtie, and ſubmit my ſelf wholly to the obedience of thy holy lawes, and ordinances.

3. O ſacred Virgin my dread and deare ladie, I chooſe thee for my aduocate and my guide: I render my ſelf vnder thy colours: I offer frō henceforth, a particular reſpect & reuerence vnto thy memorie.

4. O my good Angel, preſent vnto this glorious and ſacred aſſem-

and abandó me not vntil I arriue to the ſocietie of this bleſſed companie: with whome I ſay frō my hart, & will ſay for euer. Liue for euer my Lord Ieſus, liue for euer my Lord Ieſus. *Pater. Aue. Credo.*

How to make a generall Confeſsion.

CHAPTER 19.

1. HETHERTO (my deer Philotheus) haue I ſet downe the meditatiōs which I thought requiſite for our purpoſe: and when thou haſt paſſed them ouer with diligence and deuotiō, then goe with an hūble, but yet courageous ſpirit, to make thy generall Confeſſiō. But I pray thee ſuffer not thy ſelf to be troubled with any kinde of apprehenſion. The Scorpion is venemous in the wound which ariſeth frō his ſting, but him ſelf being reduced into oyle, becomes a ſingular remedie againſt his owne ſtinging: ſo ſinne is not ſhamefull, but when it is cōmitted: but being cōuerted into cōfeſſion & penaunce, becometh wholſome & honorable. Contrition and Confeſſion are ſo precious, and of ſo ſweet a ſmell, that they blot out the filthe, and diſperſe the ſtinke

of ſinne. Simon the leaper, iudge
Mary Magdalen to be a ſinner, an
called her ſo: but our mercifull Sa
uiour denied it, and ſpake no more o
her ſinnes, but of the ſweet perfume
which she poured foorth, and of th
greatnes, and odoriferous ſent, of he
inflamed charitie.

2. O my Philotheus, yf we be truli
humble in our owne eyes and in the
ght of God: our ſinnes will diſpleaſe
aboue all things, becauſe God is high
offended with thē: but the accuſatiō
our ſinnes wilbe ſweet and pleaſaūt vn
vs, becauſe God is greatly honored wi
it. A kind of hart eaſe, and an aſſwagi
of paine it is, to haue declared plainly
ſufficiētly, the diſeaſe that tormēteth
to a skillfull phyſician, that can cure

3 When thou comeſt before t
ghoſtly father, imagin thy ſelfe to be
the mount of Caluary, kneeling rig
vnder the feete of Ieſus Chriſt crucifie
frō whome diſtilleth his moſt pretio
blood on al ſides, to bathe & waſhe th
from thy iniquitie For although it
not the verie bloud of our Sauiour,
it is the merit and valor of his blo

shed for vs vpō the croſſe, which washeth & watereth abundantly, the ſoules of the penitents, in euery confeſſionarie. Open then thy hart well, to expell thy ſinnes by virtue of Confeſſion, for according to that meaſure, in which they goe out of thy ſoule, will the grace of God enter in their rome, to fill thee brim-full with his bleſſing.

4. But be ſure to declare the ſtate of thy ſoule, and all thy ſinnes, ſimply, plainly, and fully: ſatisfie thy conſcience in this, once for all thy life after: and that done, hearken to the aduertiſmēts and ordonances of the ſeruant of God, to whome thou confeſſeſt, and ſay with holy Samuel in thy hart: *Speak Lord, for thy ſeruant hearkneth vnto thee.* Yea (my Philotheus) it is God whoſe voice thou heareſt in that place: for ſo ſayd he vnto his vicars, *he that heareth you, heareth me.*

5. After that, take in hand this proteſtation folowing, which ſerueth for a concluſion of all thy Contrition: ponder it well from the begining to the ending, and read it attentiuely, and with the greateſt feeling that poſſible thou canſt.

An authenticall protestation, serving to engraue in my soule a firme resolution to serue God, and to conclude the actes of Penaunce. CHAP. 20.

1. I wretched sinner heere personally appeering & standing in the presence of God euerlasting, and of all the court of heauen; hauing considered the exceeding mercie of his diuine goodnes towards me, most vnworthie and miserable caytife, whome he hath created of nothing, preserued, susteined, and deliuered from so manie dangers, & endowed with so manie benefits. But aboue all considering the incomprehensible sweetnes & clemency wherwith this most good God hath so bountifully tollerated me in my iniquities, so often, and so louingly inspired me inuiting me to amendment, and so patiently expected my penance & conuersion vntill this N. yeare of my age: notwithstading all my vnthanckfulnes, disloyaltie, and infidelitie, wherby differring my conuersion, & despising his graces, I haue so impudently offended him; Hauing moreouer cõsidered that at the

t the day of my Christening, I was so happely & holily vowed and dedicated nto my God to be his childe, and that contrary to the profession, which then was made in my name, I haue so many nd sundrie times, so execrably and detestably profaned & violated my soule, imploying it, & opposing it against his diuine maiestie; At length recalling my self, & prostrating my self in hart and mind before the throne of his diuine iustice, I acknowledge, confesse, and yeald my self lawfully attached & conuicted of high treason against his diuine maiestie, & guiltie of the death & passion of Iesus Christ, by reason of the hainous sinnes which I haue cõmitted, for which he died, and suffered the torment of the crosse: so that consequently, I am worthie to be cast away, and damned for euer.

2. But turning my self towards the throne of the infinit mercie, of the self same eternall God; hauing detested from the bottom of my hart, & with all my force, the iniquities of my life forepassed, I most humbly require & craue pardon, grace, and mercie with entire

ablo-

absolution from my crime, throu
virtue of the passion and death of t
same Saueour & redeemer of my sou
vpon whome relying, as vpon t
only foundation of my hope, I conf
me againe, advowe, and renew, the
cred profession of loyall seruice and
delitie, made in my name & behalfe, w
to my God at my Baptising: renou
cing the diuel, the flesh, and the worl
abhorring their execrable suggestion
vanities, and concupiscences for all t
time of this present life, and for all ete
nitie; And conuerting my self vnto m
most gracious and mercifull God, I d
sire, deliberate, purpose, and fully reso
lue irreuocablie, to honour him, serv
him, and loue him, now and for euer
giuing him for this end, and dedica
ting, and consecrating, my spirit wit
all his faculties, my soule with all h
functiõs, my hart with al his affectiõs,
my bodie with all his sences: protesting
neuer more to abuse any one part of m
being or nature, against his diuine wi
and soueraigne maiestie: to whom
offer vp and sacrifice my self in spirit,
be to him a loyall, obedient, & faithfu
cre

creature for euer, without euer vnſaying reuoking or repẽting me of my promiſe.

3. But yf alas, through ſuggeſtion of myne enemie, or through humane frailtie, I chaunce at any time to tranſgreſſe in any thing whatſoeuer, this my purpoſe and reſolution, I proteſt and determin frõ this verie houre, through the grace and ayde of the holy Ghoſt, to ariſe againe ſo ſoone as I ſhall perceaue my fall, & ſo to returne a new to the diuine mercie, without any ſtay or delay whatſoeuer. This is my will, intention, and reſolution irreuocable & inuiolable, which I aduowe, and confirme without reſeruation or exception in the ſame ſacred preſence of my God, and in the ſight of the triumphãt churche, and in the face of the churche militant my mother, who vnderſtandeth & regiſtreth this my declaration in perſõ of him, who as her officer hearth me & taketh my confeſſion in this action.

4. Let it pleaſe thee ô my eternall God, allmightie and all good Father, Sonne, and holy Ghoſt, to confirme & ſtrengthen me in this reſolution, and to accept this my cordiall and inward ſacrifice,

crifice, in the odour of ſweetnes. As as it pleaſed thee to lightē me with th holy inſpiration, & to giue me the w to purpoſe fully, ſo graunt me alſo fo ce and grace to performe it perfect O my God, thou art my God: God my hart, God of my ſoule, and God my ſpirit: and for ſuch do I reuerent thanckfully, and louingly acknowle ge, honour, and adore thee, now, a for euer. Liue ô Ieſus.

A deuoute maner to receaue abſolution. CHAP. 21.

1. THIS proteſtation ended, b verie attentiue, and open th eares of thy hart, to heare th wordes of thy abſolution, which th Sauiour of thy ſoule him ſelf, ſitting vpon the throne of his mercie, will pro nounce from aboue in heauen, befor all his Angells and Saints, at the ſam time, that the prieſt in his name dot abſolue thee heere beneath vpō earth So that all that glorious troupe of th bleſſed citizens of heauen, reioicing this happie ſucceſſe of thine, will ſin a ſpirituall canticle with incomparabl ioye

ye, and all giue the kiſſe of peace & lowship vnto thy hart, now ſanctified nd reeſtablished in grace.

2. Behold here (my Philotheus) an dmirable contract, which paſſeth be-ween thee and thy God, by which thou akeſt ſo happie a peace with his diui-e maieſtie, for as much as giuing thy ife to him, thou gaineſt him & thy ſelf lſo, for life euerlaſting. It remaineth nely to take penne in hād, & ſubſcribe ith a ioyfull hart to the act of thy pro-eſtation, and afterward, thou ſhalt goe o the ſacred Altar, where God on the ther ſide will reciprocallie, ſigne and eale thy abſolution, and the promiſe hich he makes vnto thee of the king-ome of heauen, putting him ſelf by his enerable ſacrament, as a ſacred ſeale & gnet vpon thy renewed hart.

3. Thus I trowe (Philotheus) thy ſoule ilbe wholly purged from ſinne, and all nfull affectiōs. Yet becauſe theſe affe-tiōs are eaſilie bredd & borne a new in he ſoule, through our failtie, & our re-ellious cōcupiſcēce, which may well be ortified, but neuer wholie extīguiſhed hile we liue in this mortall life: I will

giue

giue thee some instructions, wh
being well practized, may preserue t
hereafter from mortall sinne, and fr
all inclination or affection therof,
that it may neuer hencefoorth find
ce in thy hart. And for so much as
self same instructions, serue also f
more perfect and higher purificat
of the soule, before I deliuer them
will say a word or two of this abso
and perfect puritie of mind, whervn
would so willinglie conduct thee.

That we must purifie our selues from the affections which we haue to veniall sinnes.

CHAPTER 22.

1. AS the day light encreasi
we see by degrees more cle
ly in a looking glasse, the sp
tes and blemishes of our countenan
euen so as the inward light of the h
Ghost illustrates our consciences,
see more plainly and distinctly, the
nes, inclinations, and imperfectio
which may hinder vs to attaine v

ue deuotion. And the very ſame light hich cauſeth vs to diſcouer thoſe otts and deformities, enflameth vs kewiſe with deſire to clenſe and purge from them.

. Thou ſhalt diſcouer in thy ſelf (my eare Philotheus) that beſides mor- ll ſinns & the affection to them, from hich by the afore mentioned exer- iſes, thou haſt bene purged, there re- aine yet in thy ſoule, diuerſe inclina- ions and affections to veniall ſinnes. I o not ſay thou ſhalt diſcouer veniall nnes, but inclinations to them: now he one is farre differēt from the other: or we can neuer be alltogether free rom veniall ſinnes in this mortall life, t leaſt ſo to continue in that puritie or any long time, but we may be well ithout all affection vnto veniall ſinns: or (to giue an example of this diffe- ence) it is one thinge to lie once or wice merrilie, in things of ſmall im- ortance, and another thing to take leaſure in lying, and to beare an affe- tion to this kind of ſinne.

3. I ſay then, that one muſt purge his oule from all the affections and incli-

nations

nations that he feeleth to venial sin
that is to say, that he must not nourish
voluntarilie a will to continue and
seuer, in any kind of veniall sinne:
it would be too too great a negligence
to keepe wittingly and aware vnto
in our conscience, a thing so displeasing vnto God, as is the will to be
linge to displease him: for a venial sin
be it neuer so litle, displeaseth almighty God, though not so hainously,
he will damne vs, or cast vs away for
uer for the same. Yf then veniall sin
displease him, the will and affection
which one hath to venial sinne, is
other thing, but a resolution and
pose to displease his diuine maiestie.
And how is it possible, that a gen
rous and noble soule, should in
re, not onely to displease his God
but to beare an affection to displease
se him.

4. Such affections (my Philothea
are directly contrarie to deuotion,
affection and delight in morrall sinne
are opposite to charitie: They weak
and weaken the forces of the spirit, hin
der the course of diuine consolation

en wide a gate to tentations: and all-
ough they kil not the ſoule outright,
t they make it exceeding ſick and
ble. *Dead flies* (ſaith the wiſeman)
arre the ſweetnes of an ointment: but
oſe which eate thereof in paſſing,
oyle nothing but that which they ta-
, leauing the reſt vntainted: but
hen they linger long and die in the
ntment, they marre both the vir-
e and valew of it, and leaue it no-
ing worth but to be caſt away. So
niall ſinnes, chauncing to fall in a
uout ſoule, and not ſtaying the-
any time, do not much harme vn-
it: but yf the ſame ſinnes dwell
the ſoule, through the affection
delight wherwith she entertaineth
em, they make hir without doubt,
leeſe the ſweetnes of the oint-
ent, which is the grace of holie de-
otion.

5. Spiders kill not the bees in
eire hiues, but they ſpoile and cor-
pt their honie, and entangle their
onniecombs with theire cobwebb-
es, ſo that the bees can not goe for-
ard in theire worke. This is to be

vnder-

vnderſtood, when ſpiders get into
hiues ſo that they make their abo
them. So venial ſinnes kill not our
les, but yet marre the honnie of
deuotion, and intangle the powe
our ſoule ſo ſtronglie with naug
cuſtomes & bad inclinatiõs, that it
no more exerciſe charitie with pro
tnes and alacritie, in which deuo
conſiſteth: but this is to be vnderſt
when veniall ſinnes do dwell in
conſcience, by the affection & del
which we beare vnto them.

6. It is no hainous ſinne (my Phi
theus) to tell ſome litle lie in paſti
to exceed ſomwhat in needleſſe talk
careleſſe lookes, in apparel, in myr
in play, in dancing, and ſuch like to
ſo that as ſoone as we perceaue t
ghoſtly ſpiders entered into our ſou
we chaſe them and driue them pre
tly away, as the Bees driue away
corporal ſpiders: but if we permit th
to ſtay in our hartes, and not only t
but if we bend our affections to ret
and multiplie them, we shal ſoone
our honnie deſtroyed, and made bit
and the hiue of our conſcience peſt

spoiled. But I say once againe: what likelyhood is there, that a noble & virtuous soule, would take pleasure in displeasing God: and delight her self in becóming disagreable vnto him, and to retaine a desire and will to do that, which she knoweth to be grieuous vnto him.

That we ought to purifie our selues from all affection and delight of vnprofitable and dangerous things.

CHAPTER 23.

GAMING, dancing, feasting, brauerie, maskes, comedies & such like pastimes, of them selues are not hurtfull at all, but indifferent, and may be well and ill vsed: yet notwithstanding, these things be dangerous: and for one to beare an affection vnto them, is yet more dangerous. I say then Philotheus, that although it be no sinne at all, but lawfull to play, to daunce, to deck and adorne my self, according to thy estate and the custome of times, to heare honest comedies,

medies, to banquet with ſober co
nie: yet to delight in ſuch thin
exceeding dangerous, and alltog
contrarie to the exerciſe of deuo
It is no ſinne to do ſuch things: bu
very ill to ſett thy affection that w
is pittie to ſow ſuch vaine and fo
thoughts in the fertil field of our
which take vp the roome of vir
impreſſions, and hinder the iui
the ſoule from nourishing good
wholſome inclinations.

2. The auncient Nazarits abſt
not onely from all that which m
inebriate or make them dronck
from grapes allſo, and the veriuc
grapes: not that the grape of ve
maketh drũke, but becauſe it was
feared leaſt taſting the veriuce,
should be tempted to eate the gr
and by eating grapes they should
vp an appetite of drincking wi
denie not but we may ſomtimes
theſe dangerous thinges, but I an
abſolutely, that we can neuer ſetle
affection and delight on them, wit
detriment to deuotion. The Sta
when they feele themſelues ouer

etire to the bushes and thickets of the orests, becauſe they perceaue that eing loaden with their owne waight, hey should not be able to runne, yf hey should chaunce to be hunted. In ke manner the hart of man ſurcharged vith theſe ſuperfluous, vnprofitable, and erillous affections, cannot runne after is God with promptnes, facilitie, and illingneſſe of mind, which is the true oint of deuotion.

3. Litle children ſweat and tyre them lues to catche butterflies, and no odie thincks it ill in them, becauſe ey be litle children: but is it not a diculous thing, nay rather is it not mentable, to ſee men of vnderſtanng and yeares, to be beſotted with e delight of ſuch fond toyes, and baſe ifles, as theſe of which we ſpeake? hich beſides that they be alltogether profitable, put vs likewiſe in euident nger of erring, and diſordering our lues, in the purſute of holineſſe and etie. For this cauſe (my deer Philoeus) I ſay that we muſt neceſſarilie rifie and cleanſe our ſelues frō theſe ections: for though the acts them

ſelues be not alwaies cõtrarie to de
tion, the inclination & delight in ſu
actions is alwaies damageable vnto

That we muſt purge our ſelues, from
inclinations. CHAP. 24.

1. BESIDES theſe vitious inclinati
we haue (my Philotheus) cer
ne naturall inclinations to ſo
kind of acts: which inclinatiõs, beca
they proceed not in vs frõ our partic
lar ſinnes, are not properlie ſinnes, n
ther mortall nor venial, but are on
imperfections, & defects; for exãple
holie matron S. Paula, according to
relation of S Hierom, had a greatinc
natiõ to griefe and ſadnes, ſo that at
death of her children and husband,
was allwaies like to die for ſorow:
was an imperfection in this bleſſed
man, but no ſinne at all, ſince she ha
againſt her will, for no doubt she to
no pleaſure in this kind of ſorow.

2. There be ſome that naturallie
light of behaueour, others ſtubborn
ſullen, others hard to receaue & ad
another mãs coũcell, other ſome p
to indignatiõ, others to choller, o

to loue: & to be brief, few shalt thou find, in whome some such imperfection may not be noted. Which allthough they be as it were proper & natural to euery one, yet by a care & contrarie affection, they may be moderated & corrected, yea & be altogether purged & deliuered of them.

3. And I tel thee (ô Philothee) that it is necessarie that thou endeuour so to loue. Men haue found the meanes to change bitter almond-trees into sweet, only by percing thē close by the root, to lett out the bitter iuice of thē: why may we not thē, let foorth our peruerse inclinations, frō the root of our hart to become better? There is not so good a nature, but may be corrupted by vitious customs: nor so badd & stubborne a cōdition but may first by the grace of God & next by good industrie & diligēce, be corrected, and surmounted. To this end therfore wil I now set thee downe some instructions & exercises, by which thou mayst purge thy soule frō all affectiōs to veniall sinnes, & from these naturall imperfectiōs & withall fortifie & arme thy self against all mortall sinne. God giue thee grace to practize them well & effectually.

THE SECOND PART OF THIS INTRODVCTION

Containing diuers aduices for the lifting vp of the ſoule to God by prayer, and by vſe of the Sacraments.

Of the neceſsity of prayer. CHAPTER I.

1. THE exercise of prayer ceth our vnderſtanding the cleernes of the diu light, and expoſeth cold affection, to be w med by the heate of heauenly lo there is nothing that ſo much purg our vnderſtanding from ignorance, our will frō depraued affections. Pr is the water of benedictiō which b ſprinckled vpon our ſoule, maketh

plants of our good desires to flourishe, washeth our minds from imperfectiõs, and tempereth the inflamed alteration, which passions produce in our harts.

2. All prayer hath these good effects, but aboue all I counsel thee to applie thy self to mentall and cordiall prayer, and especially that which hath for its matter or subiect, the life and passion of our Lord: for beholding him often by meditation, thy soule wilbe filled with him, thou wilt learne his cariage, as it were and gestures, and conforme all thy actions according to the measure and model of his. He is the light of the world: it is in him then, by him, and for him, that we must be cleered and illuminated; he is the louely tree of life: vnder his shadow then, must we refresh our selues; he is the liuing well of Iacob, to washe away all the ordure and staines of our soule. To be short, we see that litle children by hearing their mothers speak and pratling often with them, do come to learne their language: and so we continually conuersing with our Sauiour by meditation, obseruing and pondering reuerently, his words, his

workes, & his affections, shal soone, by the helpe of his grace, learne to speak & to work, to will & desire as he did. We must rest vpō this resolution my Philotheus, & beleeue me we can not come vnto God the father by any other gate but this: & euē as the glasse of a mirror cannot stay or retaine the rayes of our ey-sight, vnlesse the back be seeled with tinne or leade: so the deitie cannot well be cōtemplated by vs in this world, if we were not ioyned to the sacred humanitie of our Sauiour, whose life & death is the most proportionable, delicious, sweet and profitable obiect, that we can choose for our ordinary meditatiō Our Sauiour, not for nothing caled himself the bread of heuen: for as bread is to be eaten with all sorts of meats: so our Sauiours life must be meditated, considered, and sought after, in all our prayers & actions. This life & death, hath been disposed and distributed, into diuers points and passages to serue for meditation, by many authours: those whom I councell thee to vse, are S. Bonauenture, Bellitan, Bruno and Capilia.

3. Employ in it euery day an houre, the

that before dinner, yf it may be, betimes at the beginning of the morning: for then shalt thou find thy spirit lesse troubled and distracted, & more freshe & disposed after the repose of the night. But spend no more then an houre, vnlesse thy spiritual father expressely cõmãd it.

4. Yf thou canst performe this exercise in the church, and find leasure and tranquilitie there, it would be a place most commodious: for no bodie, neither father nor mother, nor wife nor husband, nor any other whosoeuer, can with any reason hinder thee to stay at the least one houre in the church: wheras being subiect by any obligation or dutie to such parties as I haue named in thy owne house, thou wilt not be able peraduenture, to promise thy self an houre so free and quiet.

5. Begin all thy deuotions, be they mentall or vocal, with the presence of God: keep this rule without faile, and without exception: and in short time thou shalt perceaue, what inestimable profit thou shalt reape by it.

6. If thou wilt beleeue my councell, accustom thy self to say thy *Pater, Aue,*

and Creed in Latin: but learne likewi
to vnderſtand well the words containe
in them, and what they ſignifie in thy
owne language: to the end that ſayin
them in the common language o
the church, thou maiſt iointly taſt an
relish, the admirable and delicious ſe
ce of thoſe holy prayers: which tho
mūſt vſe to ſay, fixing profoundly t
thoughts vpon euery word of them, a
procuring to folow the ſence of the
with an enflamed affectiō: not makin
poſt haſt, or ſtriuing to ſay a gre
many; but rather ſtudying and end
uouring to ſay thoſe which thou ſaye
from thy hart: for one onely *Pater n*
ſter, ſayd with feeling and heedfull a
tention of mind and deſire, is bet
worth by farre, thē many recited haſt
and with litle ponderation of the m
ning of them.

7. The beades or roſary of our lad
is a very profitable kind of prayer, y
be vſed as it ought: which that th
mayſt practize, prouide thy ſelf of ſo
litle treatiſe or other, of many whi
be ſett foorth for that purpoſe. I
good alſo to ſay the letanies of our

die, of the Saints, of our Sauiour, and other such vocall prayers, as are in approued manualls & primers allowed of by the church: with this item, that yf God haue bestowed vpon thee the gift of mētall prayer, thou reserue alwais the principall place and time for it. So that yf after thy mentall exercise, either for multitude of thy affaires, or for any other respect, thou be not able to say thy accustomed vocall prayers: be not therfore troubled or disquieted, but rest content to say before, or after thy meditations, the Pater noster, Aue, and Creed of the Apostles.

8. Yf in making thy vocall prayers, thou feele thy hart drawen and invited to inward mentall prayer, refuse not to go where this good motion inuiteth thee, but let thy spirit decline faire and softly on that side: and care not much for missing thy vocal prayers, which thou didst intend; for the mentall prayer which thou hast made insteed herof, is much more pleasing to God, and more profitable for thy soule. I except from this rule, the ecclesiasticall office, for yf thou be bound to say

it by obligation of order, or ſtate o
life, that duty muſt firſt of all be pay
and performed.

9. Yf it ſhould ſo happen, that all th
whole morning ſhould paſſe away, w
thout performance of this ſacred exe
ciſe of mentall prayer, either for t
multitude of thy affaires, or any oth
cauſe (yet procure by all meanes poſ
ble that ſuch cauſes happē but ſeldo
endeuour to repaire this loſſe after di
ner, in ſome houre furtheſt after mea
for doing it preſently after repaſt, b
fore degeſtion be well made, thy hea
would be much impaired, and tho
ſhouldſt find thy ſelf ouercharged wi
drouſines. But yf all the day long, tho
canſt not recouer this loſſe, reco
pence it at leaſt by multiplying iacu
torie prayers, and by reading of ſo
book of deuotion, with ſome penau
or other for committing this fault: a
therwithall make a ſtrong reſolutio
to ſett thy ſelf in good order all t
day folowing.

A breef method of meditation. And first of the presence of God, which is the first point of Preparation.

CHAPTER 2.

1. BVT perhaps (Philotheus) thou knoweſt not, how thou ſhouldſt make this mentall prayer, which wee ſo much cõmend vnto thee: for it is a thing that in this our vnhappie age, verie few are acquainted withall. For this cauſe I preſent thee a breef & ſimple method to that end: vntill ſuch time as by reading of many good bookes that haue been cõpoſed vpon this ſubiect, and aboue all by often vſe & exerciſe, thou be more amplie inſtructed. And firſt I ſett thee downe the Preparation, which conſiſteth in two points: wherof the firſt is to place thy ſelf in the preſence of God; and the ſecond, to inuoke his ayde and aſſiſtance. To place thy ſelf in the preſence of God, I propound vnto thee the four principall meanes folowing, wherwith thou maiſt help thy ſelf in this thy beginning.

2. The firſt conſiſteth in a liuelie &

feeling apprehenſion of the omnipre
ſence of God, that is to ſay, to conce
ue and acknowledge, that God is in al
and euery where, and that there is no
ther place nor thing in the world, whe
in he is not moſt aſſuredly & certain
ly preſent: ſo that as the birds, wherſoe
uer they flie, encounter always with th
ayre, wherwith they ar alway compaſſe
in like máner, where euer we be, we fin
God ſtill preſent. Euery one knowe
this veritie, but euery one is not atte
tiue to apprehend, and ponder it. Bli
men that ſee not a Prince who is pr
ſent with them, omitt not to reſpect
honour him, when they are admon
ſhed of his preſence: but becauſe th
ſee him not with their eyes, they eaſ
forgett that he is preſent, and forge
ting him, more eaſily omit their d
reſpect and reuerence. Alas we ſee n
God (my Philotheus) who is preſe
allway with vs, though faith do adu
tiſe vs of his preſence: yet not ſeei
him with our eyes, we often forg
our ſelues, and therfore comport a
carie our ſelues, as though God w
very farre from vs. For allthough
kno

nowe well enough that he is preſent all things; yet not pondering, nor ſaying this preſence, it is euen as much as yf we knew it not. Therefore euer before prayer, we muſt prouoke our ſoule, to an attentiue ſight (as it were) and conſideration of Gods preſence: ſo did holy Dauid, when he cried out: *If I mount into heauen, O my God, thou art there: yf I deſcend into hell thou art there present:* we muſt thē vſe the words of Iacob, who after he had ſeene the myſtery of the ſacred ladder, he ſayd: *O how holy and dreadfull is this place! verely God is in this place, and I knew it not:* that is, he thought not of it: for he was not ignorant, that God was in all, and euery where. Whē thou comeſt thē to prayer (Philotheus) ſay inwardly to thy owne hart: O my hart, my hart, God almightie is heer preſent in very deed.

3. The ſecond meane to place thy ſelf in this ſacred preſence is, to thinck, and conſider, that God is not only in the place where thou art: but that he is by a moſt particular and peculiar manner in thy hart, and in the very bottom of thy ſpirit, which he quickeneth and ani-

animateth with his diuine presence
being there as the hart of thy hart,
the spirit of thy spirit. For as thy soul
is as it were spread through all thy bo-
die, and in euery part and parcell the-
of, and yet is in a more speciall and
markeable manner present in the ha-
so likewise God being verily present
all things, assisteth notwithstandi-
with a more particular & notable pr-
sence in our spirit. For this cause Dau-
calleth God, the *God of his hart*, and
Paul sayeth, that, we *liue*, we *moue*, a-
we *are in God*. In consideration the-
of this veritie, stirre vp in thy hart,
great reuerence towards thy God, wh-
is so inwardly present in thy soule.

4. The third manner of presence i-
to consider and behold our blessed Sa-
uiour, who in his sacred humanitie, be-
holdeth from heauen all persons in th-
world, but especially all Christians, wh-
are his children, and most particular
such as be in prayer: whose actions an-
behauiour, he marketh most louingly
And this is not a simple imagination o-
our phantasie, but an infallible veritie
for allthough we see not him, yet h-
from

ō thence aboue cōsidereth & looketh
ō vs. S. Stephen saw him in such sort,
ewing & marking his comportmēt in
is martyrdom. So that we may truly
y with the espouse: *Behold him there be-*
nd the wal, look where he is looking through
e windowes, seeing through the lettise.

5. The fourth manner of presence, consisteth in helping our selues with a mple imagination, by representing to ur thoughts, our Sauiour in his sacred umanitie, as yf he were hard by vs, according as we are accustomed to repreent our frinds to our fancie, and to say, he thincks I see such a one doing this r that, it seemes vnto me that I behold im thus or thus attired, and such like. But yf the venerable sacrament of the ltar were present, then this presence were reall, & not by meere imgination, for the forces and appeerance of read should be as a tapistrie, behind which our Lord being really present, eeth & marketh our actions, although we see not him in his owne likenes.

6. Vse then, (my Philotheus) these fower manners of placing thy soule in he presence of God before prayer: but they

they must not be all employed at on
one only at one time will suffice, a
that briefly and simplie, not stayi
long, or spending much time in c
ling this presence to thy mind.

Of Inuocation, the second point of Preparation.

Chapter 3.

1. Invocation, is made i
this manner. Thy soule remem
bring and conceauing her self t
be in the presence of God, prostra
before his diuine maiestie with all re
uerence, acknowledgeth her self mo
vnworthy to abide before so soueraign
and glorious an excellency: yet kno
wing notwithstanding, that his good
nes will haue it so, she humbly demand
deth grace of him, to serue him well
and adore him purely in this her medi
tation.

2. Yf thou wilt, to this end tho
mayst vse some short and inflame
words, such as be these of holy Dauid
Cast me not (ô God) *from thy face*: ta

t from me the fauour of thy holy spirit. Suf-r thy face to shine vpon thy seruant; and will consider thy meruailes. Giue me vn-rstanding, and I will ponder thy law: and ep it with all my hart. I am thy seruant, ue me vnderstanding: and such like as ese.

3. It would be good also to call vpon hy good Angel, and vpon the sacred ersons which were present at the my-terie that thou doest meditate on. As or example; in the meditation of the eath of our Lord, thou maist inuocate ur blessed Lady, S. Iohn, S. Mary Magdalen, the good thiefe: that the nward feelings, and motions, which hey receiued in their soules at that ti-ne, may be likewise at this instant communicated vnto thee. So in the meditation of thine owne death, thou mayst inuoke thy good Angel gardian, (who will be present at thy departure) desiring him to inspire thee with con-uenient considerations. And the like may be done in other like mysteries.

Of the third point of preparation, co
sting in proposing the mystery whi
we meane to meditate.

Chapter 4.

1. After these two ordin
pointes of preparation, th
is a third, which is not co
mon vnto all sorts of meditatiõs, wh
some call, the forming or figuring
the place, or an interiour lecture,
reading of the passage to be medita
on. And this is nothing els, but to re
sent vnto thy imagination, the sum
and substance of the mysterie wh
thou wilt meditate, and to paint it
in thy thoughts so liuelie, as though
passed reallie & verylie in thy presen
For example sake: yf thou wouldest m
ditate our Lord vpon the crosse, imag
thy self to be present vpon the mo
of Caluary; and that there thou beh
dest and heareſt, all that is done or sa
in the passion of our Lord; or yf th
wilt (for it cometh all to one end) im

n to the ſelf, that in thy very ſame pla-
where thou art, they crucifie our Sa-
our, in ſuch mãner, as the holy Euan-
liſts doe deſcribe.

2. The like may be done, when thou
lt meditate of death, as I haue noted
the meditation therof: and likewiſe
the meditation of hell: and in all ſuch
yſteries, in which viſible and ſenſible
ings are hãdled; for as touching other
rts of myſteries, of the greatnes of
od; of the excellencie of virtue; of the
d for which we were created, and ſuch
e, which be inuiſible things, and not
biect to the apprehenſion of our ſen-
s; in theſe queſtionleſſe, we cãnot vſe
is kind of imaginatiõ. True it is, that
e may vſe ſome ſimilitude or compa-
on, to help our conſideration with all
ſuch inuiſible myſteries, but thoſe ſi-
litudes are hard to be mett with; and
y meaning is to deale with thee but
ainly, ſo that thy ſpirit be not wee-
d, and ouerlaboured in ſearching
t curious inuentions.

3. By the meanes of this imagina-
n, we lock vp our ſpirit as it were, wi-
in the cloſet of the myſterie which

we

we meane to meditate: to the e
range not idly hether, and thether,
as we shutt vp a bird in a cage, tha
flie not away; or as we tye a hauk
her leash, that so she be forced to
quietly vpon the hand.

4. Some cunninger maisters
perchaunce councell thee, that it i
ter to vse only a simple thought o
of faith, in beleeuing the mysterie,
brief apprehension altogether me
and spirituall, therof; Others tha
frame within our selues the place,
maner, or the historie proposed to
ditate, and not considering it as
passed in some other place wit
thee, or farr distant from thee:
these wayes are to subtil and hard
young beginners; and therfore
such time as Gods grace do lifte
higher, I councell thee (ô Philoth
to keep thee in this low valley, whic
haue shewed vnto thee.

the considerations and discources of our Vnderstanding; which are the second part of meditation.

CHAPTER 5.

AFTER the acts of imaginatiõ, which we haue described in the former chapters, folow the acte of our vnderstanding, which we call properly meditation: and is no other thing, but one, or many considerations made by our reason, to stirre vp our affections to God, and Godly things. For in this is meditation different from studie, and discourcing, which are not undertaken to obtaine virtue, or the loue of God, but for other respects, and intentions, as to become learned, to write, dispute, or talke intelligiblie, of such like matters.

2. Hauing then shutt vp thy mind and thought (as I said before) within the bounds, and limits of the subiect, which thou wilt meditate on, either by imaginarie representation, yf the matter

ter may be subiect to the sences; a
a simple proposing and conceit of
it be a matter aboue sence, and w
spirituall: begin to make consi
tions, and discourses therof, accor
to the exãples which thou maist see
made in the meditatiõs aboue wr

3. And yf so be thy soule find
fruite, and light enough in any o
the considerations or points which
hast discourced vpon: stay there
out going any further to any o
point; doing in this as the thriftie
do, which neuer leaue the flower
once light on, so long as they find
honny to be sucked out of it. B
thou find not tast enough accordin
thy desire in any point, after thou
tried a litle by discourcing on it, &
a good merchant, hauing as it w
cheapned a while in that point, fo
gaine some swetnes of deuotion,
passe on faire and softly to some o
poinct or consideration, and all with
forcing thy thoughts to much, ma
to speedie hast, to runne ouer all
points of thy meditation. For one p
well pondered, is enough for once,

other points may ſerue thee for other time.

of the affects and reſolutions of our will, the third part of meditation.

Chapter 6.

Meditation poureth out abundance of good motions in our will, or the affectiue part of our ſoule: ſuch as are, the loue of God & of our neighbour; the deſire of Paradiſe, and eternall glory; zeale of the ſaluatiõ of ſoules; imitatiõ of the life of our Lord; cõpaſſiõ, ioye, feare of iudgement, of hell, of being in the diſgrace of God; hatred of ſinne; confidence in the goodnes, and mercy of God; ſhame and confuſiõ for our naughty life paſſed; In theſe and ſuch like affections, our ſpirit muſt burſt out, and extend and ſtretche itſelf, as much as is poſſible. And yf thou deſire to learne an eaſie method how to do ſo, reade the preface of the meditations of Andrew Capillia, where he ſheweth plainly the maner and trace of dilating and amplifiyng, and extending theſe affects of our ſoule: and

more

more largely doth Arias declar
ſame in his treatiſe of prayer.

2. Now thou muſt not conten
ſelf with theſe generall affection
they neuer ſo feruourous and h
nor ſtand onlie vpon them, bu
cend to ſpeciall and particular r
tions, for thy correction and a
ment. For example; the firſt wor
our Lord ſpake vpon the croſſe
doubtleſſe ſtirre vp in thy ſoule a
affect of imitation, and a deſire t
don thy enemies, and to loue the
thy Saueours ſake and example: bu
generall affect and deſire is to ſmal
poſe, yf thou adde not to it a parti
reſolution, in this manner; Well
my bleſſed redeemer ſo louingl
pardon theſe obſtinate enemies
hanging vpon the bitter croſſe,
not heerafter be troubled or vexe
I heare my neighbour, or my ſeru
felow N. vſe ſuch or ſuch tanting
againſt me: I will not be aggrie
this or that deſpite, or contempt
trick, that he, or she doth vſe a
me: but rather I will endeuour to
doe ſuch and ſuch a thing, to gai

good will, and to mollifie his anger or indignation cõceaued against me. And the like descent to particular purposes of amendment, must be made in all other generall affections. By this meanes (Philotheus) thou shalt correct and amend thy defects in very short time: whereas otherwise, by only generall affects and desires, amendment will be made but hardly and slowly.

Of the conclusion of the exercise, and spirituall posy to be gathered out of it.

CHAPTER 7.

LAST of all, we must conclude our meditation by three acts, which must be done with the greatest humilitie that we can. The first act is, Thanks-giuing vnto God for the holy affections, and resolutions, or purposes, which he hath inspired into vs: and for his goodnes, and mercy, which we haue discouered in the discourse of our meditation.

2. The ſecond acte, is an oblati
wherin we preſent and offer vnto G
the ſelf ſame goodnes,& mercie of
which we haue taſted in meditat
the death alſo, and paſſion, virtues,
merits of his only Sonne our redeem
and conſequently with them, all
affections and reſolutions which by
holy grace,we made in our exerciſe.

3. The third acte,is a petitiō or
plication; in which we demaund
God, and earneſtly coniure him (
were) to communicate and impart
vs,the graces, virtues, and merits o
deer Sonne; and to bleſſe the affecti
and reſolutions which we haue mad
his honour, and name, to the end
may faithfully put them in executi
After theſe three acts, we muſt pra
the whole churche of God, for
countrie,paſtours,parents, and fri
imploying and imploring to that
the interceſſion of our bleſſed L
of the glorious Angels, & holy S
of heauen. Laſtly I haue aduiſed
thou shouldſt ſay a Pater,an Aue,a
Creed;which is the generall and ne
ſarie prayer of all the faithfull.

4.

4. To all these acts I haue added, that thou shouldst gather a litle nosegay of deuotion; my meaning in this may be vnderstood by this example. Such as haue delighted them selues walking in a pleasant garden, go not ordinarily from thence, without taking in their hands, four or fiue flowers to smell on, and keepe in theire hands all the daye after. Euen so, when our mind hath spirituallie recreated it self, by affectiue discourcing and meditation of some sacred mysterie, we should cull out, one or two points which we haue found most pleasing to our tast, and most agreeable to our vnderstanding, vpon which we might busie our mind, and as it were mentally smell theron all the rest of the day. And this must be done immediatlie in the self same place, where we made our meditation, walking alone a turne or two, and binding those points in our memorie, as we would do flowers in a litle nosegay.

Some profitable instructions and admo
for meditation.

Chapter 8.

1. Above all things Philothe
when thou ariſeſt frō thy m
ditation, remēber carefully t
reſolutions & purpoſes which thou h
deliberated, and made: endeuouring
put them in practize that very day. T
is the chiefeſt fruict of meditatiō, wit
out which oft times, it is not onely v
profitable, but hurtfull; for virtues m
ditated, and not practized, do puffe
the mind, and make vs ouerboldlie pr
ſume that we be ſuch in deed, as we
ſolued, and purpoſed to be: whic
doubtleſſe is true, when our reſolutio
be liuelie & ſolid: but they are not ſuc
but rather they are vaine and dāgerou
yf they be not brought to practize a
exerciſe. We muſt therfore vſe all m
nes, and ſearche out all occaſions
executing our good purpoſes: ſo th
yf in my meditation I reſolued by Go
grace, to winne the minds of ſuch
ha

naue offended me, by faire meanes, and sweet behaueour: I must cast this verie day how to meet with them, to salute them courteousliie; or yf I cannot meet with them, to speak well of them, and to pray vnto God for them.

2. At the end of thy exercise, take heede thou giue not thy hart scope to raunge and wander: least thou spill the delicious balme of good thoughts, and holie desires which thou hast receaued by prayer. My meaning is, that for some time after, thou keep thy self silent and quiet, & not presentlie with hastinesse, but fair & softlie, remoue thy hart from thy prayers, to thy affaires: and in the verie entraunce into other busines, endeuour to keep as long as is possible, the feeling and tast of those good affects, which thou hast receaued in meditation. Any man that had receaued some pretious liquor in a faire porcelan, or china platter, to carie home to his house, would go with it, faire and softly, neuer almost looking aside, but always either before him, for feare that by stumbling he should marre all; or else vppon his vessel, to see

that he ſpill not the liquor which he
much eſteemeth : Euen ſo muſt th
doe when thou haſt ended thy medi
tion ; not diſtract thy ſelf all at on
but looking ſimplie before thee ; as f
example. If thou chance to meet wi
any whome thou art bound to heare
entertain , ſo that there is no remed
but thou muſt needs accommodate
ſelf to his conuerſation, yet look ofte
times alſo vpon thy hart , that the p
tious liquor of holie prayer , be
poured out, but the leſt that may be.

3. Accuſtom thy ſelf to paſſe w
facilitie and eaſines, from prayer to
kind of buſineſſe , which thy vocati
and profeſſion juſtly and lawfully
quireth of thee, be they neuer ſo
ferent from the affections which th
receaueſt in prayer : So let the ad
cate learne to paſſe from prayer to pl
ding , the merchant to his traffick,
maried woman to her houſwifrie,
care of her familie , with that ſweet
and tranquillitie , that their minds
neuer a whit troubled or vexed th
with : for ſince the one and the ot
that is , prayer and our neceſſarie

cupations, are according to the will of God, we muſt learne to go from the one to the other, with an humble and deuout ſpirit, and folow the will, and ordonance of God, both in the one and the other.

4. Many times immediatly after preparation, thy affection wilbe altogether fired, and inflamed, with deuotion to God: and then Philotheus, thou muſt lett go the bridle to thy affectiõs: that they may runne freely after the inuiting of Gods ſpirit, without keeping that method which I haue ſet downe. For although ordinarilie, conſiderations ought to goe before affections and reſolutions: yet neuertheleſſe, when the holy Ghoſt poureth foorth deuout affections, and holy motions in to thy ſoule without diſcource and conſideration, thou muſt not then ſpend time in diſcourcing the points of thy exerciſe; for thoſe diſcources ſerue for no other end, but to ſture vp good affections, which in this caſe the holy Ghoſt graciouſly ſtirreth vp, and therfore need no diſcource at all. In a woorde, when ſo euer good

affects, and deuout motions offer the
ſelues vnto thee, receaue them pr
ſently, and make them roome in th
hart, whether they come before, o
after, all the conſiderations propoſ
in thy exerciſe. Though I haue plac
in the aboue-written examples of m
ditation, the affections in order aft
all the conſiderations and points
diſcource: I did it only to diſtinguiſ
more plainlie and intelligiblie the pa
and acts to be vſed in praver: ſo th
notwithſtanding that order there ſe
downe, take this for a generall rul
neuer to reſtrain, or with-hold th
affections once inflamed with any de
uout motion, but let them haue the
free courſe: And this is to be vnde
ſtood, not only of the affections fo
lowing the conſiderations, but alſ
of the three acts of thanks giuing
oblation, and petition, which may like
wiſe be vſed amid the conſideration
when they offer them ſelues feruently
although afterward, for the concluſio
of the meditation, thou muſt repe
them againe.

5. As for reſolutions and particul
pu

purposes drawne from those generall affections, make them alway after the affections them selues, and about the end of thy exercise, before the conclusion of it: for yf we should present vnto our thoughts particular and familiar obiects, in the heat of our meditation and affection, they would put vs in danger of cooling our deuotion, and to enter into distractions.

6. Amid these affections and resolutions, it is good to vse colloquies, or familiar talke, as it were somtime with God our Lord, somtime with our blessed Ladie, with the Angels, and persons represented in the mysterie which we meditate, with the Saints of heauen, with our selues, with our owne hart, with sinners, yea and with insensible creatures: as we see that holy Dauid doth in his psalmes, and other deuout Saints in their prayers and meditations.

Of the dryneſſe of affection, whi
often happeneth in meditating.

Chapter 9.

1. IF it chaunce thee to find no ta
or comfort in thy meditation:
charge thee Philotheus notwith
ſtanding, to be in no ſort troubled
vexed therfore, but in ſuch occaſio
ſomtimes open the dore to vocall pra
ers, and with deuout words in the be
manner thou canſt, complaine of th
ſelf vnto our Lord, confeſſe thy vnwo
thynes, deſire him to be thy helpe
ſomtme kiſſe reuerently ſome image
his, and ſay vnto him theſe words
Iacob: *I will not leaue thee Lord, vntill th*
giue me thy bleſſing. Or thoſe of the C
nanæan woman: *yes in deed Lord, I am*
dogge, but yett dogges eate the crummes t
fall from their maſters table. Other tim
take ſome ſpirituall book in thy han
read it with heed and attention, vnt
ſuch time as thy ſpirit be awakned, a
reeſtablished in it ſelf againe; ſtirre

thy hart other times with corporall geſtures of outward deuotion, proſtrating thy ſelf vpon the ground, laying thy armes a croſſe before thy breſt, embracing a crucifix; which exteriour acts are onely to be vſed when thou art retired alone into ſome ſecret cloſet.

2. But yf after all this, thou obtaine no comfort, be the drineſſe and barenneſſe neuer ſo great, afflict not thy ſelf with it, but perſeuer conſtantly in as deuout a manner as thou canſt, before almighty God. How many courtyers be there, that goe a hundred times in the yeare into the Princes chamber, without hope of once ſpeaking vnto him: only to be ſeene of him, & that he may take notice of thē, that they endeuour to shew their dutie to him? So muſt we (my deare Philotheus) come to the exerciſe of prayer, which is as it were Gods chamber of preſence, purely and meerly to do our duty, and teſtifie our fidelitie. Yf it will pleaſe his diuine maieſtie to talk with vs, to entertaine him ſelf with vs by his holy inſpirations and interiour conſolations, it wilbe doubtleſſe an ineſtimable honor to vs,

and a pleaſure aboue all pleaſures: b
yf it pleaſe him not to do vs this f
uour, leauing vs without once ſpea
king vnto vs, no otherwiſe then
he ſaw vs not, or yf we were not
his preſence: we muſt not for
that go our way grumbling, or me
lancholie, but continew ſtill patien
tly and with deuout behaueour, in th
preſence of his ſoueraigne goodnes
And then without faile our perſeue
rance will be acceptable vnto him, h
will take notice of our conſtanc
and diligence, ſo that another tim
when we ſhall come before him, h
will fauour vs, and paſſe his time (a
we may ſay) with vs in heauenly co
ſolations, and make vs ſee and ta
the beautie and deliciouſneſſe of ho
prayer. And allthough he should no
shew vs this fauour, let vs conten
our ſelues Philotheus, it is an ouer
great honour for ſuch ſilly earth
wormes as we are, to be in his ſight an
preſence.

A mor

A morning exercise.

CHAPTER 10.

BESIDES this maine exercise of mentall prayer and vocall, which thou oughst to performe once euery day, there be fiue other sorts of shorter prayers, which be as it were helpps, and braunches of the other principall exercise: amongst which the first is, that which we vse to make euery morning, as a generall preparation to all the works and actions of the day: which thou must make in this wise.

1. Giue thancks and adore God profoundly from thy hart, for the fauour that he hath done thee, in preseruing thee the night passed, from all kind of daungers: and yf in that time thou haue committed any sinne, craue pardon of him humblie for it.

2. Consider that this present day ensuing, is lent vnto thee, that in it thou mayest by liuing wel, gaine the day that is to come, of eternitie in heauen: and make a stedfast purpose to employ euery part of this day to this intention.

3. Fo-

3. Forecast with thy self what affa
res, what occupations, and what occ
sions thou shalt encounter withall th
day, to serue God; and what tentatio
may befall thee to offend him, either
anger, or by vanity and lightnes, or
any other kinde of disorder: and prep
thy self with a holy resolution,
employ diligently those meanes a
occasions, which shall occurre to se
God, and profit in deuotion; as also
the other side, dispose and arme thy
carefully, to eschew, resist, & vanqu
that which may present it self agai
thy saluation, & against Gods hono
and glorie. Now it is not enough
make this resolution, but thou m
withall prepare the particular mean
to put this purpose in execution;
example: yf I foresee that I am to m
of some busines with one that is subj
to passion, and prompt to choler, I w
not onely resolue my self to offend h
in no wise, or fall at vari.nce with h
but I will likewise prepare courte
words to preuent him sweetly with
or the assistance and companie of so
person, that may stay and temper
con

condition. If I foreſee that I meane to viſit ſome ſick bodie, I will diſpoſe of the hower, the aſſiſtance, & the cõfort, which I am to do him: and ſo foorth of all other occaſions.

4. This done, humble thy ſelf reuerently before God, acknowledging that of thy ſelf thou canſt do no one thing of thoſe which thou haſt deliberated, be it to auoid euil, or to do good. And therfore, as yf thou heldeſt thy hart in thy hands, offer it withall thy good deſignements vnto the diuine maieſtie, intreating him to take it into his protection, and to ſtrengthen it, & to bleſſe thee with good ſucceſſe in his ſeruice, vſing theſe or the like interior words. O my Lord and God, behold heere I offer into thy hands, this my poor miſerable hart, that through thy goodnes, hath conceaued many pious affections. But alas, it is of it ſelf to caytife and feeble, to exequute the good, which it deſireth, vnleſſe thou impart vnto it thy heauenly bleſſing: which for this end I humbly craue of thee, ô Father of goodnes, by the merit of the paſſion of thy Sonne; vnto whoſe honour

nour I consecrate this day folowing all the residue of my life. Then call vpō our blessed Ladie, vpō thy good Ang and the Saints thy protectours, to end they may all assist thee this day w their intercession.

5. All these spirituall acts and a ctions, must be done briefiie, and s linglie, before thou steppe our of t chamber, yf it be possible: that by t holie preuention, all that thou art doe the whole day folowing, may bedewed, and watered with the bless of God: and I pray thee my Phil theus, neuer omitt this exercise.

An exercise for Euening. And of t examination of our conscience befor bed time. CHAP. 11.

1. AS before thy corporall dinn in the morning, thou must m ke a spirituall dinner for t soule by meditation: so likewise bef thou giue thy bodie his supper, prou a litle supper, or at least wise a spiritu collation for thy soule. Gaine then much time from other affaires, a li

bef

efore ſupper time, as may ſufficeto pro-
ſtrate thy ſelf before god, and to recol-
ect thy ſpirit, before thy Lord Ieſus
Chriſt crucified (whome thou mayſt
epreſent vnto thy ſelfe, by a ſimple cõſi-
eration & an inward view of thy mind)
indle againe the fire of thy morning
meditation, by a dozen of liuelie aſpi-
ations, humiliatiõs, & louing glaunces
pon this beautifull Lord and Saueour
f thy ſoule: Or els by repeating the
oints of thy meditation, in which thou
elteſt moſt ſauour; or by ſturing vp
hy deuotion by ſome new ſpirituall
obiect, according to that which thou
eſt likeſt.

2. Touching the examinatiõ of our cõ-
cience, which muſt allway be done im-
mediatlie before thou goe to bed: euery
one knoweth howit is to be performed.

1. We giue thancks to god, for ha-
ing preſerued vs the day paſt.

2. We examin carefullie how we haue
ehaued our ſelfs in euerie houre of the
ay: and to do this more eaſilie, we muſt
onſider where, with whome, in what, &
ow long we haue beene employed.

3. Yf we find by our examinatiõ, that
we

we haue done any good, we must g
God thancks therfore, by whose gra
we did it: and contrariwise, yf we f
our selues guilty of any euil, in thoug
words, or deeds; we must aske pard
of his infinit mercie, with a true re
lution and purpose, to confesse it
the first occasion, and to amend it c
fully.

4. After this, we commend vnto
diuine prouidence, our soule and bo
the holy churche, our parents, frend
and countrie: we pray vnto our La
our Angel gardian, the Saints our p
tectours, that they would wat
ouer vs, and for vs: and so with
blessing of God we go to take t
corporall rest, which he hath ordai
requisite for vs.

This exercise must neuer be forg
ten, no more then the other morn
exercise before mentionned: for
that of the morning, thou openest
windowes of thy soule to the sunne
iustice: and by this of the euenin
thou shuttest them warilie, against
fernall darknes.

Of the ſpirituall retyring of the ſoule.

CHAPTER 12.

IT is in this place (my deer Philotheus) that I moſt affectuouſly deſire thee to folow my councell: or in this article conſiſteth one of the moſt aſſured meanes of thy perpetuall profit.

1. As often as thou canſt in the day time, recall thy ſoule home to her with-drawing chamber, there to appeer in the preſence of God, by one of thoſe fower meanes which we ſet downe in the 2. chapter of this 2. part; and conſider what God doeth, and what thou doeſt: and thou ſhalt find his eies turnd to thee wardes, and perpetuallie faſtned vpon thee, by an incomparable loue. O my God (mayeſt thou ſay) wherfore do not I look alwayes vpon thee, as thou alwayes lookeeſt vpon me? wherfore thinckeſt thou ſo much vpon me, ô my Lord? and wherfore thinck I ſo litle vpõ thee? where be wee, whether wander wee ô my ſoule? Our proper place is God himſelf, and whether do we ſtraggle, and runne abroade?

2. As

2. As birds haue their nests vpō tr
to retire thē ſelues vnto, whē they ſh
in need; & deers haue bushes & thick
to hide & shroude thē ſelues, & to t
the coolenes and shadowe in the ſu
mers heat: euē ſo, my Philotheus, sho
our harts chooſe out euery day ſo
place, either vpō the mount of Calu
or in the wounds of our redeemer, th
to make our ſpirituall retreat at eu
occaſion; there to recreate & refre
our ſelues amidſt the turmoile of er
riouraffaires; there to be as in a fortr
to defend our ſelues againſt the po
ſuit of ghoſtly tentatiōs. Bleſſed is t
ſoule that can truly & vnfainedly ſa
God: *Thou art my houſe of refuge, my ſe
ramper, my couert againſt raine and t
peſts, & my shadow & shelter againſt h*

3. Remember then Philotheus, to m
ke euery day ſondrie retreats and re
rings into the ſolitary cloſet of thy h
whiles thou art outwardly buſied in t
porall affaires & conuerſarions: for t
mental or ſpiritual ſolitarineſſe, can
be hindered by the cōpanie of ſuch
are about thee, for they are not abo
thy hart, but about thy bodie: thy h

r all their preſence, remaineth alone
it ſelf in the preſence of God. This
he retreat that king Dauid made of-
ntimes admiſt ſo many occupatiõs as
e cares of a kingdom bringeth with it
he ſignifieth in a thouſand places of
s pſalmes: *O lord, for me, I am alwayes*
in theee. I behold God alwayes before me. I
ue lifted vp mine eyes vnto thee, ô my God
t dwelleſt in heaue: Myne eyes be alwayes
ward God. And againe it is certain, this
ward retreat is not ſo hard to make
any times a daye, ſince our conuerſa-
ons ordinarily are not ſo importãt, but
e may ſomtimes breake thẽ of, & with
aw his hart to retire it into this ſpiri-
al ſolitude. Whẽ the father & mother
S. Catherin of Siena, had takẽ frõ her
cõmoditie of place, & opportunitie
leaſure, to pray & meditate: our Lord
ſpired her how to make a litle interior
atorie within her hart, within the
nich retyring her ſelf mentally, she
ight amiddes theſe exteriour affaires,
ẽd to this holy ſolitude of hart: & whẽ
e world aſſaulted her, then receaued
ee no hurt nor incõueniẽce, becauſe
e had shut vp her thoughts & affectiõs
in her

in her interiour closet, where she c
forted and solaced her self with hie
uenly spouse. From experience o
exercise, she afterwards councelle
ghostly children, to build them a c
and chappel in their hart, and to
there alone in presence of their Lo

5. Accustome thy self then to
draw thy self often into thy self, w
sequestred frō all men, thou maist
to hart, deal in thy soule with all m
God, and say with Dauid: *I haue made like the Pelican in the* wilderne *the night-rauen or screech-owle* wit *house: I haue* watched, *& been like the s sparrow in the roofe of the house.* W
words (beside their literall sence, w
telleth vs that this great king
some houres from other affaires, to
in the solitaire contemplation o
tuall things,) do moreouer shew
their mysticall sence, three excelle
treats, and as it were three deuou
mitages, wherin we may exerci
solitarines; imitating our Lor
Sauiour, who vpon the mount o
uary was like a Pelican in the
that quickeneth her dead chicken

r owne bloud: In his natiuitie in the
ſaken ſtable, he was like the ſcreech-
le in a ruinous howſe, weeping and
wailing our ſinnes and offences; And
the day of his aſcenſion, he was like
the ſparrow, retiring him ſelf, and
ing vp to heauen, which is as it
re the roof of the world. And in all
eſe three places may we make our
ritual retreat, euen amidſt the la-
urs and turmoiles of our exteriour
cupations.

6. Holy Elzear Count of Arian, in
ouence, hauing beene long abſent
m his deuout and chaſt Delphina:
e ſent expreſſelie a meſſenger vnto
m, to know of his health: and the
eſſed Count made her this aunſwer.
m verie well, my deere wife, but
thou deſireſt to ſee me, ſeek me
the wide wound of my bleſſed Sa-
ours ſide, for there dwell I, and
ere thou ſhalt find me: otherwiſe
ou wilt ſearch for me but in vaine.
his was a right Chriſtian knight in
ede.

Of aſpi-

Of aſpirations, iaculatory prayers, good thoughts. CHAP. 13.

1. WE retire our ſelues to God, becauſe we aſpire to him: and we aſpire to him, to retire vs into him; ſo that aſpiring of the ſoule vnto God, and ſpirituall retreat, do mutuallie containe one another, and both of them proceed and iſſue from holy thoughts.

2. Aſpire then verie often from the bottom of thy hart vnto God (O Philotheus) through brief and short yet burning & inflamed deſires, darted from thy ſoule: admire his beauties, call vpon him for his aſſiſtance; call thy ſelf in ſpirit at the foote of the croſſe, adore his goodnes; queſtion with him often about thy ſaluatiō; giue thy ſelf vnto him a thouſand times a day; enter the inward view of thy ſoule vpon his ineſtimable ſweetnes; ſtretch forth thy hand vnto him, as a litle child to his Father, that he may cōduct and place him in thy boſome like a bracelet

melling posie; plant him in thy soule ike an encouraging standart: finally iake a thousand sorts and diuersities of notions in thy hart, to enkindle the oue of God within thee, and to engen-er in thy soule a passionate and tender ffection of this diuine spouse. Thus are aculatory prayers made, which that reat S. Austen so carefully councelled he deuout ladie Proba to vse. O Philo-heus, our spirit once giuing it self enti-elie to the companie, hant, and familia-tie of his God, must needs be all per-med, with the odoriferous ayre of his erfections.

3. This exercise is nothing hard or neasie: it may be enterlaced with l our occupations, without any hin-rance of them at all: for whether we tire our selues spirituallie, or whether e vse onlie these feruorous desires darts of deuout loue; we do no other ing, but make certain short digtes-ons, as it were stepping a litle from ur busines in hand, to talke aword two with our God: which can-ot hinder, but rather help forward, e prosequuting and performance

of the affaires which we were abo
The weerie Pilgrim that taketh a l
wine to comfort his hart, and refre
his mouth, allthough he make some
tle ſtay in drinking, breaketh not
his iourney for all that ſtay, but gain
more force to end it more ſpeedilie,
only reſting, to trauaile afterward
much the better.

4. Many authours haue gathered
gether abundantly, ſtore of vocal a
rations, which out of all dout are
profitable: but in my iudgement,
better not to bind thy ſelf to any
of words, but only pronounce eithe
hart, or by mouth, thoſe words
feruent and holy loue ſhall by the
ſuggeſt vnto thee, for true loue will
nish thee, with as many as thou c
deſire. True it is that there are cer
words, with haue a particular force
efficacie to content and ſatisfie the
in this behalf: ſuch are the daintie
ghes, and paſſionate complaints,
louing exclamations that are ſow
thick in the pſalmes of Dauid; the
ten inuocation of the ſweet & del
full name of IESVS; the louely

ges which be expreſſed in the Canticle of Canticles; and ſpirituall ſongs alſo do ſerue for this ende, when they be ſong with attention.

5. To conclude, as they that be enamoured with humane and natural loue, haue almoſt alway their thoughts fixed vpon the parſon beloued, their hart full of affection towards hir, their mouth flowing with hir praiſes; when their beloued is abſent they leeſe no occaſion to teſtifie their paſſions by kind letters, and not a tree do they meet with all, but in the barck of it, they engraue the name of their darling: euen ſo ſuch as loue God feruently, can neuer ceaſe thincking vpon him, they draw their breath only for him, they ſigh and ſorow for their abſence from him, all their talk is of him: and yf it were poſſible, they would graue the ſacred name of our Lord IESVS, vpon the breſts of all the men in the world.

6. And certainly all creatures do inuite them to this, and not one but in its kind, declareth vnto them the praiſes of their beloued: and as S. Auguſtin ſayth (taking it from S. Anthony) all

things in this world ſpeak vnto vs wit
kind of lãguage, which though dum
in that it is not expreſſed in words,
intelligible enough in regard of th
loue: for all things prouoke vs and g
vs occaſiõ of good & godlie thoug
from whence afterward do ariſe m
motions and aſpirations of our ſoule
God. Behold a noble exãple of this v
tie. S. Gregorie Bishop of Naziãze
(as he him ſelf related to this people
walking vpõ the ſea-shore, & cõſider
how the waues floting vpõ the ſands,
behind them manie litle cockle-she
perewinkles, ſtalkes of hearbes, litle
ſters, and ſuch like ſtuffe which the
caſt vp, & ſpit as it were vpõ the sho
& thẽ returning with other waues, ſw
them away & ſwallowed thẽ vp agai
while in the mean time the rocks ro
about him continued firme and imm
ueable, though the billowes neuer
rudelie beat & battered vpon thẽ: ou
this ſight & cõſideratiõ (I ſay) S. Gr
ry deduced this goodly cogitation:
feeble & weak minded men, like co
shelles, & ſtalkes of rushes, ſuffer t
ſelues to be toſſed vp & downe, & c

ſomtime by affliction, ſomtime by cō-ſolation, liuing allways at the mercy of the vnconſtant waues of chaunce and fortune, but that great & well grounded courages, perſeuered ſtable, & vnmoued againſt all kinde of ſtormes & tempeſts: And then preſently out of this thought, he drew & deriued thoſe aſpirations & affections of holy Dauid: *Saue me ô Lord, for the waters haue pearced euen to my very ſoule. O Lord deliuer me from the deapth of theſe waters. I am plunged in the deapth of the ſea, and the tempeſt hath ouerwhelmed mee.* For at that time this glorious Saint was in great trouble, by the wicked vſurpation which Maximus intended ouer his Bishoprick. S. Fulgētius Bishop of Ruſpa, being preſent at a generall aſſemblie of the nobilitie of Rome, to whome Theodoricus king of the Gothes made an oratiō, & marking the ſplēdour of ſo many worthy lords, gathered together, & rancked each one according to their ſtate & qualitie. O god (ſayd he) how beautifull & gorgeous is the heauēly Hieruſalem aboue, ſince that earthly Rome heare below, is ſo glorious in her pōpe & maieſtie? if in this tranſitorie world

the louers of vanitie be permitted t
shine in ſuch proſperitie: what glori
what felicitie is reſerued and layde vp
the world to come for the true lou
of virtue and veritie? S. Anſelme Arc
bishop of Canterburie, whoſe bir
hath highly honoured theſe mount
nes of ours, was admirable in the pr
ctiſe of theſe good thoughts. A Le
ret, ſtarted, and ſore preſſed by houn
as this holy prelat went on a iourn
ran vnder his horſe, as to the beſt pla
of refuge that the imminent danger
death ſuggeſted; and the hounds b
king & baying round about, durſt n
preſume to violate the ſanctuarie,
which their prey had taken recourſe
ſight truly very extraordinarie; whe
when all the traine laughed, great
Anſelme, anſwered weeping & ſighi
Ah (ſayd he) you laugh at the matt
but the poor beaſt laugheth not;
enemies of the ſoule (combatted &
handled on all ſides by multitudes
tentations & ſinnes) do expect & be
ge her at the narrow paſſage of deat
she wholly affrighted, ſeeketh ſucc
and refuge on euery ſide, which y

find not, then do her ghoſtly enemies laugh and mock at her: which when the good bishop had ſayd, he went on forward in his iourney. S. Francis on a time ſeeing a sheep all alone amidſt a heard of goates: behold (ſayd he to his companions) how meek is this litle poor sheep among thoſe wanton kids: our bleſſed Lord went in ſuch meek manner among the proud Phariſeys. And at anothet time, ſeeing a litle lamb deuoured by a hogge: ah litle ſeely Lãbkin (ſayd he weeping for compaſſion) how huely doſt thou expreſſe the death of my Saueour? That great and excellent perſonage of our dayes, Francis Borgia, while he was yet duke of Gandia, going a hunting, made to him ſelf a thouſand of theſe deuout conceipts. I was wont to admire (ſayd he, recounting it afterward) how the faulcons come to hand, ſuffring their eyes to be hood-winckd, and their talents to be bound to the pearch: & that men are ſo ſtubborne & rebellious to the voice & cal of almightie God. S. Baſil the great ſayth, that the roſe among the thornes & briers, ſeemeth to make this exhorta-

tion to men. What soeuer is most pleas
in this world, ô mortal men, is enterming
with sorow: nothing is pure and vnmix
griefs be always companions of myrth,
widdowhead of mariage, and care of edu
tion is ioined with fertilty & aboundanc
children, shame followes glory, expences w
vpon honours, disguſt is the sauce of delic
dishes, and sicknes pue-felow of health. A
flower is the rose (sayth this holy man)
yet it filleth me with sadnes, putting me
mind of my sinne, for which the earth h
been condemned to bring fourth thornes a
bryers. A deuout soule beholding the sk
and the starres in a faire moon-shin
night, represented in a cleer fountaine
O my God (sayd shee) these self sam
starres shall one day be vnder my fee
when thou shalt vouchsafe to lodge m
in thy holy tabernacle, and as the starr
of heauen are represented in this foun
taine vpō earth: Euen so all men of th
earth are liuenly represented in heaue
in the liuing well of the diuine charitie.
A nother soule seeing a riuer swiftly flo
wing, cried out in this manner: my soul
shall neuer take rest, vntill she be swa
lowed vp in the boundlesse sea of th
deitie.

leitie, from whence she had her begin-
ning. S. Frāciſca conſidering & viewing
ttentiuely a pleaſant brooke, vpon the
banck wherof she kneeled to pour
oorth her prayers, was rapt into an ex-
aſie, repe ting oft times to her ſelf the-
e words: thus ſweetly, & pleſantly flo-
weth the grace of my God vnto our
harts, as this riuerett danceth downe his
hannell. Another looking vpon the
ruittrees of an orchard, which were all
edecked with their timely bloſſoms,
ighed & ſayd, ay me wretch that I am,
wherfore am I alone without bloſſom
or budd in the orchard of holy churche?
Another ſeeing litle chickens gathered
ogether vnder their mothers wings,
hat ſat louingly couring ouer them:
O Lord (ſayd he) preſerue vs vn-
er the wings of thy diuine proui-
ence. Another looking vpon the
eliotropium, that openeth and shut-
eth his leaues with the riſing and ſet-
ing of the ſunne: when shall the time
e (ſayd he) O my God, that my
oule in this manner shall wholly
olow the inuitement of thy good-
es, and attraction of thy holy ſpirit?

A nother seeing the flowers which
call pansies, faire to the eye, but wi
out any sweet odour. Ah (sayd he) s
are my thoughts, such are my deeds, f
re in conceipt and shew, but in effe
fruitlesse, and vnprofitable.

See my Philotheus, how easilie a
redilie a man may draw good thoug
and holy inspirations, from all thin
great and small that are presented
our sences and vnderstanding in the
rietie of this mortal life. Most vnhap
be they which do turne aside the cr
tures from their creatour, to chaung
apply them to sinne: And happie
they that turne all the creatures to
glorie of their creatour, and do emp
their fading vanitie, to the honour
the euerlasting veritie. My custo
(sayth S. Gregory Nazianzen) h
been allways, to accommodate and a
plie all things to my spirituall pro
Read the Epitaphe or funeral serm
which S. Hierom hath made in hono
of holy Paula, for it is worthy the r
ding to see how it is all as it were p
dered with sacred affects, aspiratio
and deuout conceipts, which that h

ſed matron was wont to draw from all occaſions and occurrences whatſoeuer.

Well then, in this exercise of ſpirituall retyring, iaculatorie prayers, feruently darted from an enflamed deſire, conſiſteth the great work of deuotion; this exercise may ſupplie the want of al other prayers: but the want of it, can not almoſt be repayred by any other exercise: without it, we cannot well lead a contemplatiue life, and but badly performe the actiue life; without it, repoſe is but idlenes, and labour is but drudgerie: therfore I charge and coniure thee of all loue, to embrace this exercise from thy hart, & neuer to omitt it, or leaue it of.

How we ought to heare the holy Maſſe. CHAP. 14.

HETHERTO I haue not ſpoken any thing of the bright Sunne of all ſpiritual exercises, I meane the moſt holy, dreadful, & ſoueraigne ſacrifice and ſacrament of the maſſe, the verie center of Chriſtian reli-

gion, the hart of deuotion, and soule
pietie, an vnspeakeable mysterie, whic
comprehendeth in it the bottomle
depth of Gods charitie, and by whic
God vniting him self reallie vnto
doth most liberallie communicate h
graces and fauours to our soules.

2. The prayer made in vnion of th
diuine sacrifice, hath an vnspeakab
force and efficacie: so that the sou
(my Philotheus) by the ayde heere
aboundeth with heauenly fauours,
leaning and reposing vpon her welbe
loued, who filleth her hart brim full
odours and spirituall sweetnes; that sh
may be rightlie resembled to a pillar
smoak proceeding from aromatic
wood, from myrrhe, and incense, an
all the pouders of sweetest perfume
as it is sayd in the canticles.

3. Vse then all diligēce to assist euer
day at the holie masse, that thou ma
iointlie with the priest offer vp thy R
deemer vnto God his Father, for th
self, and for all the churche; The Ange
of heauen (as S Iohn Chrysostom say
be always present in great nōber, to h
nour this sacred mysterie: & we be
p

reſent with them, & aſſiſting with the
me intẽtion, cannot but receaue many
xcellẽt influẽces by ſuch a ſocietie, the
wo quiers of the triumphant and mili-
nt church ioine thẽ ſelues to our Lord
n this diuine actiõ, with him, in him, &
y him to rauiſhe the hart of God the
ther, & to make vs owners of his mer-
ie. O what felicitie enioyeth that ſoule
hat with ſo glorious a companie con-
ibuteth her deuout affections, for ſo
retious and deſired a good.

4. Yf vpon ſome vrgẽt neceſſitie thou
e forced to be abſẽt frõ the celebrating
f this ſoueraigne ſacrifice; at the leaſt,
hough thou canſt not be really preſent,
et ſend thy hart and deſire thether, to
ſiſt there with a ſpirituall preſence. At
ome time then of the morning, when
hou forſeeſt any impedimẽt of hearing
maſſe, goe in ſpirit, (if otherwiſe thou
anſt not) into the church, & there vnite
hy intentiõ with the intẽtiõ of all faith-
ull Chriſtians: & vſe the ſame interiour
ctions in the place where thou haſt
hus retired thy ſelf, which thou wouldſt
ſe yf thou wert really preſent in ſome
hurch at the office of the holy maſſe.

1. Now,

1. Now to heare either reallie mentallie the holie masse as we ought firſt frō the beginning, vntill the priest go vp to the altar, prepare thy ſelf with him: which preparation conſiſteth in placing thy ſelf reuerentlie in the presence of God, in acknowledging thine owne vnworthines, and crauing pardon for thy ſinnes and offences.

2. From the time that the prieſt aſcendeth to the altar, vntill the ghoſpell conſider the aduent, or coming of our Saueour into this world, and his life amongſt vs, by a ſimple and generall apprehenſion therof.

3. From the ghoſpell to the ende of the Creede: conſider the preaching of our Lord, and proteſt that thou doest purpoſe by his good grace, to liue and die in the faith, and obedience of his holie word, and in the vnitie of his Catholique church.

4. From the creed vnto the *Paternoſter*, applie thy conſideration hartelie to the death and paſſion of our Redeemer, which are actuallie and eſſentiallie repreſented in this holie ſacrifice: which with the prieſt, and the reſt of the faith-

ll people thou shalt offer vp vnto od the Father, for his eternall ho-our, and thyne owne saluation.

5. From the *Pater noster*, vnto the ommunion, endeuour to produce a houſand feruent deſires from thy hart, iſhing ardentlie to be for euer ioyned vnited to thy Saueour, through euer-aſting loue.

6. From the Communion vntill the nd, giue thancks vnto his diuine maie-tie for his incarnation, life, death and aſſion: and for the infinite loue which e abundantlie witneſſeth vnto vs in his holie ſacrifice: ſuppliantlie beſee-ching him, for his owne ſelfs ſake, to e mercifull vnto thee, to thy parents, nd frinds, & to all the whole churche: nd humbling thy ſelf from the bot-om of thy hart, receaue with deuo-ion the heauenlie bleſſing, which our Lord giueth vnto thee, by the means of the prieſt his lieutenant in this ſa-crifice.

But yf thou purpoſe during the maſſe, to make thy meditation vpon the myſteries, which thou proſequuteſt from day to day: it will not then be need-

needfull that thou diuert to make
these particular actions and consid
tions; but it will suffise, that at the b
gining thou rectifie thy intention,
adore and offer vp this heauenly sac
fice, by the exercise of thy me
tation; for in all meditations
found the aforesayd actions, eith
expresselie, or els virtuallie and equ
ualentlie.

Of other publique and common exercises. CHAP. 15.

1. BESIDES all these exercises, Philotheus, on holy days and sundayes thou must be present at the ecclesiasticall office of the morning howers, and euensong: so farr foorth as thy state and opportunitie will permitte. For these dayes be dedicated vnto God peculiarlie, therfore in them thou must performe many more actes of his honour and worship, then vpon other dayes. So dooing thou shalt feel a thousand diuersities of pleasures in thy deuotions, as S. Austen did; who confes-
sett

th of him ſelf, that when he aſſiſted
the churche-ſeruice in the begin-
ing of his conuerſion, his hart did
elt in ſweet content, and his eyes
uer-flowed with teares of deuotion.
nd (to ſay the veritie once for all)
ere is euer more comfort and merit
be gained at the publique ſeruice
f the churche, then in our other
rticular actions. God hauing ſo
rdained, that the communitie be
referred before all kind of particu-
ritie.

2. Enter thy ſelf willinglie into the
euout confraternities which are in-
ituted in the place where thou dwel-
ſt: principallie in thoſe whoſe exer-
ſes be of moſt fruict and edifica-
on: ſo thou ſhalt exerciſe a kind
f obedience, verie acceptable vnto
mightie God. For though theſe
onfraternities be not commanded,
et are they commended by hollie
hurch: which to witnes how much
e deſireth that many ſhould enroll
hem ſelues in ſuch ſodalities, gi-
eth large indulgences and priuiled-
es vnto all ſuch as enter into them.

And

And beſides theſe indulgences of
church which are gained by them,
a deed of excellent charitie in it ſelf
concurre with many in welldoing,
to cooperate with others in their g
works and deſignements. And altho
it may ſo happen, that one doth as g
exerciſes alone, as in the confrater
with others; and perchaunce fee
more ſpirituall delight and com
by performing them alone in parti
lar: yet is God much more glori
by the vnion and contribution wh
we make with our bretheren and ne
bours, in good works and deuout e
ciſes.

3. The like doe I ſay of all o
kind of publique prayers, and acts
religion: which (as much as is p
ſible) we ſhould honour, and g
with our example, for the edifica
of our neighbour, and our owne fo
and for the glorie of God, and for
cõmon intention, both of the chur
and all the faithfull.

f honour and inuocation of the Saincts.

CHAPTER 16.

SINCE God doth oftentimes ſend downe to vs his holie inſpirations by miniſterie of his Angels: we ould likewiſe be diligent, to ſend vp to him our deuout aſpirations by the lf ſame heauenlie meſſengers. The olie ſoules of the dead, which are in aradiſe, in companie of the bleſſed ngels, and are (as our Saueour ſayth) quall and felowes of the Angels, do kewiſe doe vs the ſame good office of ſpiring vs, and aſpiring for vs by their cred interceſſions.

2. My Philotheus, let vs ioine our arts vnto theſe heauenlie ſpirits and appie ſoules: for as the litle young ightingales, learne to ſing by chirping companie of the old ones, ſo by the olie aſſociation which wee frequent ith the Saincts and Angels of heauen, e ſhall learne farre better to pray and ng Gods diuine prayſes: *I will ſing to ee ô Lord* (ſayth Dauid) *in the ſight*

and

and companie of thy Angels.

3. Honour, reuerence and respect ſacred and glorious virgin Mary, w an eſpeciall loue: she is the mothe our ſoueraigne Father, & conſequen our Grand mother. Let vs runne t vnto her, and like her litle nephew caſt our ſelues about her, & in her la with perfect confidence, in all affay and occurrences. Let vs call vpon t ſweet mother of ours, let vs inuoke motherlie affection towards vs: endeuouring to imitate her excell virtues, let vs beare a true filiall and affection toward her.

4. Make thy ſelf very familiar w the holy Angels, behold them of times in ſpirit and in thought, a they were viſiblie preſent with the aboue all, loue and reuerence the A gel of the Dioces where thou dw leſt, and the Angels of thoſe perſo with whom thou liueſt, but eſpeci lie thy owne Angel gardian: beſee them often, praiſe them ordinari requeſt their aſſiſtance and ſuccou all thy affaires, ſpirituall, or temp rall, that they may cooperate w

y intentions.

5. That great perſonage, Peter
ber, the firſt prieſt, firſt preacher,
ſt diuinitie-reader of the holie com-
nie of the name of IESVS, and
ſt companion of B. Ignatius, the
under of that inſtitute; coming
a day out of Germanie, where
e had done great good ſeruice to
e glorie of our Lord, and going
rough this dioces (the place of his
tiuitie) related, that hauing paſ-
d many hereticall places, he had
ceaued thouſands of conſolations
ſaluting at the entrie of euerie pa-
ſh, the Angels protectours of the
me; and that he ſenſiblie perceaued
em to haue been fauourable vnto
m; both by preſeruing him from
e ambushments of the hereticks,
allſo in mollifiyng many ſoules,
d making them ſupple and do-
l, to receaue from him the do-
rine of ſaluation. This did he
ll with ſo liuelie an affection,
at a gentle-woman, then verie
oung, hearing it from his owne
outh, told me it but fower yeares

paſ-

paſſed, (to wit aboue threeſcore
after he had told it him ſelf) wi
extraordinarie feeling of deuotio
my ſelf had the comfort this laſt y
to conſecrate an altar in the place
which God appointed this bleſſed
to be borne, at a litle village c
Villaret, among theſe craggie m
taines of our countrie.

6. Chooſe ſome particular Sai
among the reſt whoſe liues thou m
more peculiarlie read, taſt, and i
tate: and in whoſe interceſſions
mayeſt place an eſpeciall truſt and
fidence: the Saincт, whoſe name
beareſt, is alredie aſſigned to be
deuote interceſſor euen from thy C
ſtening.

How we ought to heare and read holy word. CHAP. 17.

1. BEARE always an eſpeciall
uotion to the word of G
whether thou heare it in fam
diſcourſe, among thy ſpirituall fr
or at a publique ſermon in the chu

are it alway with attention, and re-
rence, and make thy profit and com-
oditie of it, to thy vttermoſt power:
ffer it not to fall vpon the grounde,
t receaue it thanckfullie into thy hart
a ſoueraigne baulme; imitating in
is the bleſſed Virgin our Ladie, who
ept carefullie in the treaſure houſe of
r hart, all the words which she heard
oken in praiſe of her Sonne. Remem-
er, that our Lord eſteemeth of the
ords which we ſpeak to him in our
ayers, accordinge as we eſteeme of
oſe which he ſpeaketh vnto vs in
olie ſermons.

2. Haue ſtill lying by thee, ſome
ood booke of deuotion, as ſome work
f *S. Bonauenture*, *of Gerſon*, *of Denis the*
arterhouſe monk, *of Lewes Bloſius monk*,
S. Benet, *of Grenada*, *Stella*, *Arias*, *Pinelli*,
uila, *the ſpirituall Conflict*, *S. Auguſtins*
nfeſſions, *S. Hieroms epiſtles*, and ſuch
ke. Read euerie day a litle, in ſome
ne of them, with great deuotion, as yf
were a letter miſſiue, which ſome
aint in heauen had ſent vnto thee, to
ew thee the way thether, and to en-
ourage thee in thy iourney.

3. Reed

3. Reed alſo the liues of the S
in which as in a mirrour, thou m
the pourtraicture of Chriſtian
ction : and accommodate al
actions, to thy owne profit,
ding to thy vocation. For all
very many actions of the Saints
abſolutely imitable by ſuch as
the world; yet all of them may
ſome degree folowed, either ne
farr of: ſo the ſolitarieneſſe of S.
the firſt heremite, is imitated in
ſort, by the ſpirituall retreats of
we haue ſpoken: and the extreme
uertie of S. Francis, may be imita
theſe practiſes or exerciſes of ſpi
pouertie which wee will heera
downe.

4. True it is, that there be
Saints liues, which more directly
to guide and order our liues, then
doe: as the life of the bleſſed M
Tereſa, which is moſt admirable
that purpoſe: as alſo the liues of the
Ieſuits, of the holy cardinall Bo
eus, S Lewes, S. Bernard, the
eles of S. Francis, of S. Domi
S. Benet, and ſuch like. Other

liues there are which containe more matter of admiration, then of imitation: as the life of S. Mary of Egypt, of S. Simeon Shilites, of the two Saint Catherines of Siena, and of Genua, of S. Angela, and such like: which neuertheless, do minister vnto vs great occasions, to tast the sweetnes of the loue of God.

How to receaue inspirations.

CHAPTER 18.

WE call inspiratiõs, all those inward alluremẽts, motiõs, reproches, remorses, lights, and knowledges, which God worketh in vs, preuenting our hart with his blessings, through his fatherly care and loue of vs, to the end he might awake vs, stirre vs vp, driue and drawe vs to virtue, to heauenly loue, to good resolutions, and in a word, to all those things which lead and direct vs to our euerlasting good. These inspirations in the scripture, the bridegroome calleth, knocking at the gate, and speaking to the hart

of his espouse; to wake her when
sleepeth; to crie and call after h
when she absenteth her self: to in
her to his honnie, and to gar
apples in his orcharde, and flow
in his garden; to sing, and cause
sound her sweete voice to delight
eares.

2. I need a comparison to dec
my meaning. Three things are
quired to the matching, or strik
vp of a marriage, on the maide
behalfe that must be married. Fir
the partie is propounded vnto h
secondly, she likes of the propositi
thirdly, she giueth her consent. S
likewise God, intending to work
vs, by vs, and with vs, some acte
charitie, first of all he proposeth
vnto vs by inspiration; secondly,
accept it with delight; and third
we giue our full consent vnto it.
as to descend vnto sinne, there
three steppes or degrees, tentati
delight, and consent: so there
three other staires to ascend vnto g
and virtue · inspiration, which is op
fit to tentation; the delight felt in
in

inſpiration, contrarie to the delight taken in dallying with the tentation; and conſent to the inſpiration, contrarie to the conſent giuen to the tentation.

3. For, though the inſpiration should endure all our life long, yet should we not be acceptable vnto God, if we took no delight nor contentment in it, nay contrarywiſe, his diuine maieſtie would be highly offended with vs, as he was with the Iſraelits, with whom he had beene labouring, forty yeares (as he ſayth him ſelf) and ſoliciting their conuerſion, in all which time they would not giue eare vnto him: wherupon he ſware againſt them in his wrath, that they ſhould neuer enter into his reſt. So likewiſe, the gentleman that had long time ſerued his miſtris, should be much diſobliged, if after al this she would in no caſe hearken to the marriage which he deſired.

4. The pleaſure which one taketh in inſpirations, is a great aduancement in the glorie of God, and by it he beginneth alreadie to pleaſe the diuine maieſtie. For although

this delight be not as yet a perfect
reſolute conſent, yet is it an aſſured
certain diſpoſition thereto; And if it
accounted a good ſigne, to take ple
ſure in hearing the word of God pr
ched, which is as it were an exteri
inſpiration: it is alſo no doubt an
ceptable thinge in the ſight of God,
feele a delight in his internall inſpi
tion. Such was that pleaſure wherof
eſpouſe ſpeaketh, when she ſayeth:
*ſoule was melted with pleaſure, ſo ſoon
my beloued ſpake.* And ſo the gentlem
is highly content with his miſtre
whome he ſerueth, and taketh it fo
great fauour, when he ſeeth that
takes delight in his ſeruice.

5. But to conclude, the conſen
that which bringeth the virtuous a
its full perfection: for if after the
ſpiration of God receaued, and delig
taken in the inſpiration; we refuſe
withſtanding to giue our conſent
God, wee are extremely vngrateful
and offend exceſſiuely his diuine m
ſtie: for in ſo dooing manifeſtly t
appeers a more diſdainfull contem
our refuſall. So happened it to
eſpo

eſpouſe in the canticles, for though the delicate voice of her beloued, had touched her with harts-eaſe, and holy delight: yet she would not open him the doore, but excuſed her ſelf with a friuoulous reaſon, wherat her louer iuſtly diſpleaſed, went his way and left her alone. So the gentleman after long ſute to his miſtreſſe, and ſeruice accepted, if he should not with ſtanding be shaken of and deſpiſed, should haue much more occaſion of diſcontent, then if his ſeruice had not at all beene accepted or fauoured.

6. Reſolue then (my Philotheus) to accept with all thy hart the inſpirations, that it ſhall pleaſe God to ſend thee, and when they arriue at the doore of thy hart, admitt them as ambaſſadours from the king of heauen, who deſireth to make a contract of mariage with thee: make much of their embaſſage, ponder well the loue of him that vouchſafeth to inſpire thee, and eſteeme of the inſpiration, as a meſſage from ſo great a kinge as God him ſelfe.

Consent to the motion which he i
spireth and propoundeth, but with
perfect, constant, and resolut conse
that admitteth no wauering or dou
ting: For so God almightie, who
thou canst not oblige with all thy fo
ces, will not with standing louing
hold him self obliged vnto thee for t
affection.

7. Before thou giue plenarie consen
to those inspirations, which propou
vnto thee importāt matters, or extra
dinarie motiōs, least thou be deceaue
aske councell of thy guide & spiritu
maister, that he may warilie exami
whether the inspiration be true or fal
for oftentimes the enemie perceuing
soule prompt and willing to consent
good inspirations, proposeth traitero
sly of his part, as if thy came from Go
false inspirations, to deceaue her: b
he can neuer compasse his drifte,
long as she with humilitie obeyeth h
conductour.

8. Thy cōsent being giuen, thou m
procure with all good endeuour the e
fect, for which thou gaueſt consent,
go about diligētly to put the inspir
in e

in execution: which is the hight & perfection of true virtue: for to haue consented in hart, and not to attaine to the effect & fruict therof, would be euen as if one should plant a vine, and not desire that it should fructifie. To all this the morning exercise and spirituall retreat which I haue described, doe serue exceedingly: for by those meanes as by ordinarie forecasts, and preuentions, we prepare our selues not onely in generall, but in particular also, to execute all the good we can.

Of holy Confession.
CHAPTER 19.

1. OVR Saueour hath left in his church the holy sacrament of Confession, or Penaunce, that in it we may washe our selues from all our sinnes, when soeuer we be defiled with them. Suffer not thy hart (my Philotheus) any long time to continue soiled with the ordure of sinne, since thou hast so easie a remedie to cleanse thee with all.

2. The Lioneſſe hauing layen with the leopard, goeth preſently to ſome brook to waſhe away the ſtinche which that diſloyall fact of hers leaues in her bodie, leaſt her Lion finding it by the ſmell, ſhould be offended therwith. The ſoule which hath conſented to ſinne, ſhould feele a horrour and abomination of her ſelfe, and procure to waſhe away that filth, for reuerence and reſpect of the eyes of Gods diuine maieſtie, which behold her. And what ſhould make vs to die this ghoſtly death, hauing ſo ſoueraigne a remedie to reuiue vs?

3. Confeſſe thy ſelfe humbly, and deuoutly once euery ſeuenight, and euer before thou communicateſt, if it be poſſible: allthough thou feele not thy conſcience charged with guilt of any mortall ſinne. For by confeſſion thou doeſt not onely receaue abſolution of thy veniall ſinnes, which thou mayſt then confeſſe: but alſo iointly great force and vigour to avoide them heerafter, and a clear light and knowledge to iudge and diſcerne them, and abundance of heuen-

heuenly grace, to repaire all the damage which thou haſt incurred by them. By confeſſion thou practizeſt the noble virtues of humilitie, obedience, ſimplicitie, and charitie: in a word, in this only act of confeſſion, thou exerciſeſt more virtues, then in any other whatſoeuer.

4. Procure alway to bring with thee to confeſſion a true ſorow and abhomination of the ſinnes which thou wilt confeſſe, be they neuer ſo litle: and a firme ſetled reſolution to amend them heerafter. Many of cuſtom confeſſe their veniall ſinnes in a kind of brauerie, not purpoſing at all to amend them, continewing therfore all their life charged with the burden of them, and looſe by that meanes infinit benefits and graces of the ſpirit. Yf then thou confeſſe to haue lyed in matter of ſmall importance, without harming any man, to haue ſpoken ſome inordinate or idle word, or to haue played ouermuch: repent thy ſelf hartely for theſe ſinnes, and purpoſe in very deed to amend. For it is a great abuſe of the ſacrament, to cõfeſſe any kind of ſinne,

be it mortall, or be it venial, witho
any will or desire to be purged a
cleansed from it; since Confession, w
instituted for no other end, but to pur
fie vs from sinne.

5. Make not those superfluous acc
sations which many doe of custome:
haue not loued God so well as I ough
I haue not prayed with so great deuoti
as I should. I haue not made much
my neighbour as I ought to haue don
I haue not receaued the sacrame
with so great reuerence as I ought
and such like. For saying such li
accusations, thou bringest nothi
in particular, that may make t
confessour vnderstand the estate of t
conscience: for all the men vp
earth, and all the Saincts of paradis
may say the selfe same with all truth
if they should come to Confessio
Consider therfore what particul
subiect or cause thou hast to accu
thy self in that generall manner, a
when thou hast discouered it, th
accuse thy self of that default sim
plie and plainly. For example, wh
thou accusest thy self not to ha
ch

cherished thy neighbour as thou oughteſt to haue done, peraduenture, becauſe hauing ſeene ſome poore body in great neceſſitie, whome thou mighteſt eaſily haue ſuccoured and comforted, thou didſt neglect that good occaſion of doing that worke of mercie. Well then in this caſe, accuſe thy ſelf thus in particular. Hauing ſeene a poore man in neceſſitie, I did not aſſiſt him as I could well haue done, through my meere negligence, or hardnes of hart, or contempt, or ill will borne to the partie; or according as thou knoweſt the occaſion of that default. So likewiſe accuſe not thy ſelfe that thou haſt not prayed vnto God with ſuch deuotion, as thou oughteſt; but if thou haſt admitted any voluntary diſtractions, or neglected to take conuenient place, due time, and leaſure requiſite for attention in prayer, accuſe thy ſelf with all plainneſſe and ſimplicitie of that particular cauſe of thy default, not alledging thoſe generall tearmes, which make the confeſſion neither hot nor cold.

6. Thinck it not enough to confe
thy veniall ſinnes, but accuſe thy ſ
alſo of the motiue which induced th
to committe them. For example, h
not content to ſay that thou haſt ly
without endamaging any perſon: bu
declare whether it was for vainglor
to praiſe, or to excuſe thy ſelf: or fo
vaine myrthe, or for willfull ſtubbor
neſſe. Yf thou haue ſinned in gamin
expreſſe whether it were for greedin
of lucre, or for conuerſation and com
panie ſake: and ſo foorth of othe
ſinnes. Manifeſt likewiſe how lon
thou haſt perſeuered in the ſinne whi
thou confeſſeſt; for continuance
time, is a circumſtance noteablie e
creaſing and aggrauating the guilt
the ſinne. Becauſe there is great diff
rence betwixt a light vanitie or foo
lerie, that preſentlie is giuen ouer
and layd a ſide, or which ſtippeth in
our ſpirit for ſome quarter of an ho
re: and one wherin our hart ha
beene ſteeped and ſouced for two
three dayes. We muſt then confe
the particular fact, the motiue, a
the continuance of our ſinnes. I

thou

hough ordinarilie we are not bound o be ſo punctuall in explicating our eniall ſinnes, nay we are not abſolu-elie bound to confeſſe them at all: et they that deſire to cleanſe and pu-ifie their ſoules in good ſort, the etter to attaine to the perfection of rue deuotion, muſt be carefull to anifeſt and lay open to their ſpiri-uall Phyſician, the diſeaſe wherof hey wiſhe to be healed, be it neuer o litle.

7. Spare not to tell plainlie what oeuer is requiſite to declare purelie he qualitie of thy offence, as the auſe, ſubiect, or occaſion which hou haſt taken to be angrie, or to upport and maintaine one in his faul-e. For example: A certaine perſo-age to whome I beare no liking at ll, by chaunce ſpeaketh to me ſome merrie word in ieſt, and I conſtrue it n the worſſe part, riſing into cholar or it: wheras yf an other man that ad been more agreable and accepta-le to me, had ſpoken a shrodder worde, I should haue taken it in ood part. In ſuch a caſe, I will

not

not omitt to say: I haue vsed chole
and angrie speeches against a certa
parson, taking in ill part at his ha
some words which he spake to
not so much for the qualitie of
wordes in them selues, as for the
good will or liking I had of the
tie that spake them. And yf it w
moreouer needfull to expresse the
rie angrie termes, vsed against
partie, to declare thy self the ben
I will thinck it were good to
presse them: for accusing thy self
plainly and cleerly, thou doest
onely discouer the fault commi
but with all the naughtie inclinatio
customs, and habits and other
of sinne: so that by this meanes
ghostly father cometh to haue a
fecter knowledge of the consci
which he dealeth with, and of
remedies most conuenient to be
plied vnto it. Yet must thou all
procure to conceale the third
sons, who haue been partakers
thee in the offence, as much
possible.

8. Take diligent heede of

ouuert ſinnes which raigne ſo ſe-
tetly and inſenſiblie in our conſcien-
es, that we ſcarcely perceaue or diſ-
ouer them: And that thou maiſt
ind them out, and know them when
hou meeteſt with them, read atten-
iuelie the 6. 27. 28. 29. 33. & 36. chap-
ers of the third part, and the 8. th.
hapter of the 4. th part.

9. Chaunge not lightly nor eaſilie
hy Confeſſour, but hauing made
hoice of a ſufficient one, continew
onſtantlie, rendring him account
f thy conſcience on the dayes and
imes appointed, opening to him
reely and plainly, the ſinnes thou
aſt committed from time to time:
nd monthly, or from two months,
o two months, tell him likewiſe
he eſtate of thy inclinations, though
hou haue not ſinned by them: as
whether thou be tormented with ſad-
es, or with peeuishnes: whether
hou be giuen to ouer much myrthe,
r deſirous of gaine, or ſuch like
nclinations.

Of fre-

Of frequenting the holie Commun

Chapter 20.

1. IT is said, that Mithridates ki
of Pontus, hauing inuented t
Mithridate, so strengthened
bodie by the meanes of the same, t
endeuouring afterward to poison h
selfe, so to auoide the seruitude of t
Romans, he could not possiblie do
Our blessed Sauiour hath instituted
venerable Sacrament of the Euchar
which containeth really and verilie
flesh and his bloud, to the end that
that eateth it, should liue eternall
Who so euer then shall vse it often w
sincere deuotion, so confirmeth
health, and secureth the life of his so
that it is all most impossible he sho
be empoisoned with any kind of natu
tie affection. One cannot be nourish
with this flesh of life, and yet liue
affections of death. Man dwelling
the terrestriall paradise, could ne
haue died corporally, through virtu

he tree of life, which God had planted here: ſo cannot good Chriſtians in the hurch of God die ſpirituallie, through he efficacie of this Sacrament of life. f the tendreſt fruits that be, and moſt ubiect to corruption, as cherries, ſtraw-erries, and apricocks, be preſerued afilie all the yeare long, being con-ted in ſugar or honnie: it is no won-er that our harts, though neuer ſo fraile nd feeble, be preſerued from the rott f ſinne, when they be candied and ugred with the incorruptiblie fleshe nd bloud of the Sonne of God. O hilotheus, thoſe Chriſtians that muſt edamned for their naughtines, will be ithout replie, when the iuſt iudge hall make them ſee the wrong that hey did them ſelues, to incurre ſpiri-uall death: ſeeing it was ſo facil a thing or them to maintaine them ſelues in ife and health, by the ſacramentall manducation or eating of his bodie, which he had left vnto them, for that nd. Miſerable wretches (will he ſay) hy would you needs dye, hauing, he fruit and foode of life at your ommandement.

2. To

2. *To receaue the communion of the e*
r.ſt euery day, neither do I commend, nor
commend: but to communicate euery ſun
I would wiſhe it, and would exhort euery
ſo to do, yf his ſoule be without any affec
to ſinne. Theſe be the very words o
Auguſtin, with whome I likewiſe, t
ther blame, nor pra ſe abſolutely th
that communicate euery day: bu
leaue that poinct to the diſcretion
the ghoſtl father of him, that wo
be reſolued ther vpon. For the diſp
tion requiſite for ſuch frequent vſ
the holy communion requiring ſ
exactnes; it is not good to counce
generally or commonly to all. b
becauſe euen this exquiſite and e
diſpoſition, may be found in m
good ſoules, it were not well don
diuert or diſſuade generally all mē f
it; but this muſt be handled and o
red by conſideration and knowl
of the inward eſtate of euery on
particular. It were no wiſdome to co
cell euery one without any diſ
ction, to frequent the commu
euery day: and it were impudenci
the other ſide, to blame any on

t, especially yf he folow therin the ad-
nice of any worthy and discreet dire-
tor. S. Catherin of Sienes answer was
ommendable and gracious in this ca-
e: when it was obiected against her
ften communicating, that Saint Au-
tin did neither approue nor disallowe
ommunicating euery day: well (quoth
ee) since Saint Austin disalloweth
not, do not you dispraise it, and
am content.

4. But Saint Augustin, as thou hast
eard (my Philotheus) exhorteth and
ouncelleth verie earnestlie to com-
unicate, euery sunday: folowe his
ouncell then, and doe so as neare
s it is possible: for I presuppose thou
ast no kind of affection at all to
nortall sinne, nor any delight or af-
ection to veniall sinnes, and therfore
hou art in the true disposition which
. Austin thincketh sufficient; yea,
nd in a more excellent, because thou
ast not so much as an affection to
inne venially: so that yf it please
y ghostly father, thou mayst pro-
tably communic.te more often then
uery sunday.

4. Yet

4. Yet many lawfull impedim
may befall thee not of thine owne p
but of theirs with whome thou li
which may giue occasion to a sage
discreet conductour, to forbid t
to communicate so often. As for
ample, yf thou liue in any kind
subiection, and those to whome t
owest this subiection, reuerence,
obedience, be so ill instructed in
faires of the soule, or so wayw
that they be troubled, or disqui
to see thee communicate so oft
peraduenture, all things well con
red, it would be good to condis
to these mens infirmitie, and s
communicate but once euerie fi
dayes; when thou canst by no me
ouercome this difficultie of these
opinion. In a word it is hard to
a generall rule in this case: the b
is to remitt it allways to our gho
fathers aduise; though I think
may boldlie say, that the gre
distance between the times of c
municating, among such as desi
serue God deuoutlie, is from m
to month.

. A discreet and prudent person ould not be hindred, neither by fa- er, nor mother, husband, nor wife, om often communicating: for since e daye of communion, takes not om thee that care and fore-cast of aires which are conuenient to thy lling; nor makes thee lesse mild, eet, and amiable toward them, nor rceth thee to denie them any kind dutifull office or respect; there no likelyhood, that they should ek to withdraw thee from this ex- cise, with any profit or pleasure their owne; vnlesse they be of a irit exceeding froward and intra- able: for then perhaps thy gho- lie father would councell thee, to ondiscend somewhat to their frail- e.

6. A word or two for married folke. n the ancient law, God would not aue the creditours exact that which as owing vnto them, vpon feasts nd holydayes, but he forbad not ebtours to pay and restore that which ney ought, to such as demaunded it. is an vndecencie, though no great

sinne

ſinne, to ſollicit the payment of the
riage due, the day that one hath c
municated, but it is no indecency
nay it is meritorious, to render it b
demaunded. Therfore for rendring
nuptiall debt, none should be debe
from the cõmunion, yf on the other
their deuotiõ vrgeth thẽ to deſire it.
tainly in the primitiue church, all C
ſtiãs did cõmunicate euery day, were
vnmarried, or married, and bleſſed
manie childrẽ For this cauſe I ſayd
now, that often cõmunicating, bring
not any incõuenience at all, to fathe
mother, husband or wife: ſo that the
tie communicating be indued with
cretion and wildome, to know what
longs to his eſtate and durie.

7. As for bodelie diſeaſes, none
lawfull impedimẽts from participa
of this holy Sacrament, ſaue only th
which prouoke much vomiting.

8. To cõmunicate euery eight daye
is requiſit, neither to be guiltie of m
tall ſinne, nor of anie affection to ve
ſinne, and to haue a feruẽt deſire of co
ming to this heauenly banquet; But
communicate euery day, it behou

recouer to haue ſurmoũted and mor-
ed the greateſt part of our naughtie
linations, and to come ſo often not
our owne head, but by leaue and ad-
e of our ſpirituall father.

How we ought to Communicate.

CHAPTER 21.

BEGINNE to prepare thy ſelf to
the Communiõ, the euening be-
fore, by manie aſpirations and
owes of loue: retire thy ſelf frõ exte-
ur labours ſomwhat earlier, that thou
iſt riſe ſooner in the morning. Yf
u chãce to awake in the night time,
& by fill thy hart, & thy mouth with
ne deuout wordes, which like ſweet
ours, may perfume thy ſoule, as it we-
o receaue thy ſpouſe: who watching
lſt thou ſleepeſt, prepareth him
, to bring thee a thouſand gracious
ours, yf on thy part thou diſpoſe thy
to receaue them.

. In the morning get vp with great
e, for the happineſſe which thou ho-
t to participate: and being cõfeſt, go
h great confidence, accõpanied with
great

great humilitie, to receaue this h
ly food, which nourisheth thee t
mortall life. After thou hast recit
sacred words, *O Lord I am not w*
moue not thy head or lippes any
neither to pray, nor yet to sighe
opening thy mouth handsomly
lifting vp thy head as much as i
full, that the priest may see wh
doth, full of hope, faith, and cha
receaue him, in whome, by wh
and for whome, thou beleeuest, h
and loueſt.

3. O Philotheee, thinck wit
ſelf, that as the Bee gathering
flowers the dew of heauen, and
ceſt iuice vpon the earth, conu
it into honny, and carieth it int
hiue: iuſt ſo the prieſt, taking t
ueour of the world from the alt
Sonne of God, as dewe come
heauen, and true Sonne of the V
like a flower ſprong from the ea
our humanitie, conuerteth him
delightfull meate, in thy mouth,
in thy bodie. Hauing thus rec
him, ſummon all thy thoughts
ſires, to come and doe homage

king of ſaluation: treat with him of thy inward affaires and neceſſities: conferre with him, as a noble gueſt now lodged within thee for thy ſoules good. To cõclude, doe him all reuerence poſſible, and carie thy ſelf with ſuch behaueour, that men way iudge by thy actions, that God is within thee.

4. When thou canſt not haue the benefit and commoditie, of communicating reallie and indeed at the holy ſacrifice of the maſſe, cõmunicate at leaſt in hart and ſpirit: vniting thy ſelf with an ardent deſire, to this life-bringing flesh of our B. Sauiour.

5. Thy principall intent in communicating muſt be, to aduance, comfort, and ſtrengthen thy ſelf in the loue of God. Thou muſt receaue only for loues ſake, that which only loue hath cauſed to be giuen. Thou canſt not cõſider our Sauiour in any action more amiable, more tender harted towards thee, then in this ſacrament: in which he annihilateth him ſelf, in a manner, and turneth him ſelf into meat, that ſo he might penetrate our ſoules, & vnite him ſelf moſt straightly and intrinſcicallie, with the

harts & bodies of his faithfull seruants

6. Yf worldlings demaund of thee why thou communicatest so often? tell thē thou doest it, to learne to loue God, to be purified from thy imperfections, to be deliuered from thy miseries, to be comforted in thy afflictions, and to find rest, repose, and ease in thy weakness. Tell them, that two sortes of persons should cōmunicate very often: the perfect, because being well disposed, they should do thē selues wrong, in not approaching to the wellspring and source it self of perfection: the imperfect, that they might with better reason and title aspire to perfection; the strong least they become feeble, and the feeble to become strong; the sick to be healed, and the healthie, least they fall into sicknes. Tell them, that for thy own part, as one very vnperfect, feeble, and sick, thou hast great need to communicate often with him, who is thy only perfection, strength, and health. Tell them, such as haue not many worldly affaires, should communicate often, because they haue good leasure: and such as haue many temporall occupations should

should likewise so do, because they haue need: and that he that laboureth much and taketh great paines, must vse often to eate, and strengthen him selfe with hartie meat. Tell them, that thou receaueſt the blessed Sacrament, to learne to receaue it well: for no man can do an action well, which he hath not often practized.

7. Communicate often Philotheus, and as often as thou canſt, with counsell and aduice of thy ghostly father; for beleeue me, the Leuerettes in these mountaines of ours, become all white, because they neither see nor eate any thing but driuen snowe: so by adoring and eating beautie, goodnes, and puritie it selfe in this diuine sacrament, thou wilt become alltogether, virtuous, pure, and beautifull.

THE THIRD PART OF THE INTRODVCTION, Containing ſundrie rules and aduices, concerning the exerciſe of virtues.

Of the choice which we muſt make in the exerciſe of virtue.

CHAPTER I.

THE king of the Bees neuer goeth a progreſſe into the fields, but enuironned with all his litle people: and charitie neuer entreth into the hart of man, but ſhe lodgeth with her, all the whole traine of other virtues, exerciſing and ſetting them a worke, as a Captaine

Captaine doth his ſoldiours. But ſhe ſetteth them a worke, neither all at once, nor all alike, nor in all ſeaſons nor in euery place: for the iuſt man is like a tree planted vpon the water ſide, which bringeth foorth fruit in due ſeaſon: and charitie as it were watring the ſoule, bringeth foorth in her the actions and workes of virtue, euery one in their proper time. *Muſick, being ſo pleaſaunt a thing in it ſelf, is troubleſom in time of mourning,* ſaith the prouerb. It is a great fault in manie, who vndertaking the exerciſe of ſome particular virtue, enforce them ſelues to practiſe the acts therof, at euery encounter and in all occurences, imitating the ancient philoſophers Democritus and Heraclytus, alway laughing, or alway weeping; and (which is yet worſe) blaming and cenſuring ſuch, as do not always exerciſe the ſelf ſame virtues. One muſt reioice with the ioyfull, and weep with the ſorowfull, ſayth the Apoſtle: and charitie is patient, bountifull, liberall, diſcreet, and condeſcending or accommodating it ſelfe, to all occaſions, and exigences of our brethren.

2. There are notwithstanding some virtues, whose vse is almost vniuersall, and must not worke their actions only seuerally and a part, but must spread and extend them amid the qualities and operations of all other virtues. Occasions are seldome presented to exercise the virtues of fortitude, magnanimitie and magnificence: but meeknes, mildnes, temperance, modestie, and humilitie, are virtues, with which all the actions of our life, should be died and coloured. Many virtues may be more excellent then this one, but the vse of this one may be more necessarie. Sugar is of more excellence then salt, but salt is more often and generallie vsed. We must allways therfore haue good store, and readie prouision of these generall and common virtues, since the vse of them is so ordinarie.

3. Among the virtues which we would exercise, we must preferre that which is most conformable to our calling, not that which is most agreeable to our owne taste and will. Saint Paula delighted in the exercise of asperities, and corporall mortifications,

that ſo she might more eaſilie enioy the ſweet tranquillitie of the ſpirit: but she had more obligation to obey her ſuperiours, then to ſeeke her owne contentment; and therefore S. Hierom amid her commendations ſayth, that in this she was to be reprehended, that she vſed immoderate abſtinẽces, againſt her Biſhops aduice. The Apoſtles on the other ſide, appointed by God to preach the ghoſpel, and diſtribute the bread of heauen to hungrie ſoules, iudged exceeding well, that they ſhould do wrong to this great function of theirs, yf they should employ their time, in ſeruing & looking to the poore, although to do ſo, were the act of an excellent virtue. Euery calling and vocation ſtandeth in neede of the practiſe of ſome peculiar virtue. Difference is there, betweene the vertue of a Prelat, and of a prince, or a ſoldiour: the virtue of a married man, is different from the virtues of a widow: and although euery man should be endowed with all virtues, euery one notwithſtanding, is not bound to practiſe them alike, but each one muſt giue him ſelfe

in more particular manner, to thos
virtues that belong to that kind of li
where vnto he is called.

4. Of the virtues which appertain
not peculiarly to our particular estat
and dutie, we must preferre those which
are most excellent in deed, not tho
which excell only in apparēce. Blazin
starres ordinarilie, seeme greater a
goodlier thē the verie starres of heaue
and occupie much more place, at lea
wise in our eyes; wheras in deed they a
neither in greatnes, nor in qualitie, a
influence, comparable to the starres o
the skie; neither seeme they great fo
any other reason, but becausē they a
neerer vnto vs, and in a more grosse sub
iect in respect of the starres. There a
likewise certaine virtues, which becau
they are neerer to our senses, and (yf
may say so) somwhat material, are high
esteemed by the vulgar people: for
cōmonly they preferre corporall alms
before the spirituall workes of mercy
haircloth fasting, nakednes, discipli
and other such bodilie mortificatio
before meekenes, courtesie, modes
and other mortifications of the mi
which

which notwithſtanding in true iudgements cenſure, are much more excellent. Chooſe then, Philotheus, thoſe virtues which are beſt, not thoſe which are only eſteemed ſo by the vnskilfull vulgar; thoſe which are more excellent, not thoſe which are more apparent; the ſubſtantial'ſt, not the braueſt.

5. It is exceeding profitable, that euery man should make choice of ſome particular virtue, not neglecting or abandoning the reſt, but procuring to be moſt conuerſant, in the exerciſe of ſome one peculiar virtue, to which he thincks him ſelf moſt apte, all things well conſidered.

6. A beautifull damoſell shining like the ſunne, royally adorned, and crowned wth a garland of oliues, appeered in a viſion to S. Iohn Bishop of Alexandria, and ſayd vnto him: I am the kings eldeſt daughter, yf thou canſt gaine my good will, I will conduct thee to his preſence. He perceaued that this was Mercy, towards the poore, which God commanded vnto him by this viſion: and therfore euer after, he gaue him ſelfe in ſuch

ſort to the exerciſe of the workes
mercie, that he is now commonl
called amongſt all S. Iohn the Almne
7. Eulogius of Alexandria, deſiri
to do ſome peculiar ſeruice, to t
honour of God, and being not able t
embrace a ſolitary eremiticall life, or t
reſigne him ſelf vp to the obedience o
of an other, took vnto him in his hou
a miſerable perſon, all infected wit
leaproſy, to exerciſe his charitie an
mortification vpon him; and to per
forme this with more perfection, h
made a vow to entertaine him, honou
and ſerue him, as any ſeruant doth hi
Lord and maiſter. Now vpon ſom
tentation happening, as well to t
Iazar, as to Eulogius, to depart on
from the other, they went vnto grea
Saint Anthony for his councell. Wh
ſayd vnto them. Beware my childre
that you ſeparate not your ſelues on
from the other, for both of you, ap
proaching nigh to your end, yf t
Angels find you not together, you a
in great daũger of leeſing your crowne
8. The holy king Lewes, viſited th
hoſpitals, and ſerued the ſick, with h

owne hāds, as yf he had been a hireling, that for wages & gaine had been induced to that ſeruice. S. Francis aboue all things loued pouertie, which he was wont to terme, his ladie and miſtreſſe: S. Dominick moſt affectioned to preaching to the ignorant, wherof his order takes the name. S. Gregory the great, took pleaſure in entertaining pilgrims and ſtrangers, folowing the example of Abraham, and had the ſame grace granted him, that Abraham had, to receaue the king of glorie in forme of a pilgrim. Tobias exerciſed his charitie in buriyng the dead: S. Eliſabeth, as great a princeſſe as she was, delighted ſo much in nothing, as in the abiecting and abaſing of her ſelfe. S Catherin of Genua in her widowhood, dedicated her ſelfe to ſerue an hoſpitall. Caſſianus recounteth, that a deuoute gentlewomā deſirous to exerciſe the virtue of patience, came to S. Athanaſius, who at her requeſt, placed a poore widow with her, ſo wayward, cholerick, troubleſome, & intolerable, that she gaue the deuout dame, matter and occaſion enough, to practize the virtue of meeknes and ſufferaunce.

9. Finally among the ſeruãts of Go
ſome applie them ſelues principallie t
attend and viſit the ſick; others wit
almes and fauour, ſuccour the need
and poore; others procure to inſtru
litle children, in the neceſſary know
ledge of Chriſtian doctrine; other
endeuour to recall home to God a
his church, ſoules that are loſt an
gone aſtray; others ſolace them ſelue
in adorning churches, and decking th
holy altars; others to make peace an
agreement, amongſt ſuch as are falle
at ſtrife and variaunce. Wherein the
imitate skilfull imbroderers, who vpo
diuers grounds, with admirable vari
tie, entermingle ſilk, ſiluer, and go
twiſts, wherof they drawe ſondrie ſor
of flowers: and ſo theſe godly ſoules
vndertaking ſome particular exerci
of deuotion, do make it ſerue them, a
a groundwork of their ſpirituall im
broyderie, vpon which they work th
varietie of all other virtues: holding b
that meanes all their actions and af
ctions, better vnited and ordered, b
the carefull application of them t
their principall exerciſe, and in a

endeuour to shew their excellent art, and singular cuning.

Her garments bordered all with flowers of gold.

And curious needlework fair to behold.

Saith the psalmist, describing the costly apparell of the spouse of God, which is the soule exercised in varietie of virtues.

6. When we are afflicted and combatted by any kind of vice, it behoueth vs, as much as it lieth in vs, to giue our selues wholly to the practize of the cõtrarie virtue, and to order and applie all other virtues, to the perfecting of that particular virtue. For so we shall ouercome the enemie against which we fight, & aduance our selues likewise in other virtues. If I feel my self impugned with pride, or choler, in all my actiõs I will bend my self to the contrarie side, that is to humilitie, and meeknes: and to obtaine that virtue I will applie all my other exercises of prayer, receauing the sacraments, of prudence, of constancie, sobrietie and the rest. For as the wild Boares to sharpẽ their tuskes, do scoure and whet them with their other teeth, so that all of them do reci-

reciprocallie become sharpe,
piercing: so a virtuous man, propo
ding to perfect him self in one virt
of which he findeth most neede, do
as it were whet it and sharpen it, by t
exercise of other virtues, which co
firming and strengthening that one
which he particularly seeketh, becom
all of them more polished and excell
So it happned vnto holy Iob, wh
exercising him selfe peculiarly in p
tience, against so many vehement te
tations wherwith he was assalted: be
came perfect in all kinde of virtue
and holinesse. Yea oft times it happ
neth (as S. Gregory Nazianzen say
that by one onely act of some virtue
well and perfectly performed, a m
may attaine to the hight of virtue
and he alleadgeth in proofe of thi
saying, the example of Rahab, wh
hauing exactly practized the virtue o
hospitalitie, attained vnto a glorio
soueraignty in holines. Which is to b
vnderstood, when such acts are practi
zed, with excellent feruour of chari
tie.

An addition to the former discourse, about choice in the exercise of vertues. CHAPT. 2.

SAINT Augustin sayth excellently well, that young beginners in deuotion, doe committ certaine faults, which according to the rigour of perfect lawes, are in very deed blame worthy, and yet in these beginners are very commendable, as tokens and presages of a future excellencie in godlines, to which these pettie faults, do serue as a kind of disposition. That base and seruil feare, which engendreth excessiue scruples, in the soules of those that are newlie escaped from the custome and thraldom of sinne, is a commendable virtue in beginners, and a sure and certaine signe, of a future puritie of conscience in them: but the self same feare would be verie reprehensible in those, that haue profited in good life and deuotion, in whose harts that perfect loue should raigne and predominate, that by litle and litle, driueth this seruil feare out of doores.

2. Holy

2. Holy S. Bernard in his beg
nings, was full of rigour and auſte
tie towards them, that rancked the
ſelues vnder his conduct, and gouern
ment, whome he commanded euen
their firſt entrance, that they shou
leaue their bodies behind them, a
come to him only with their ſoule
When he heard their confeſſions,
deteſted with an extraordinarie ſeue
tie, all kind of faults, were they ne
ſo ſmall, and ſo preſſed and vrged t
poore prentiſes or nouices in perfecti
that in ſteed of thruſting them forwa
he drew them backward, for they lo
hart and courage, becoming altogeth
out of breath, to ſee them ſelues
inſtantly and eagerly, thruſt and forc
ſo haſtely to mount ſo high and cragg
a mountaine. This all proceeded fro
an ardent zeale (my Philotheus) and
moſt perfect puritie of conſcien
which was in this glorious Saint, a
made him folowe this method of pr
ceeding with his religious: and th
zeale was a great virtue in him, ye
virtue which had ſomething annex
that was reprehenſible, and to
ame

nended: and God him ſelf in a holy
pparition, did correct and amend
im, powring into his ſoule a meeke,
ild, ſweet, amiable, and tender ſpirit,
o that now turnd cleane into another
an, he accuſed him ſelf very much of
is former exact ſeueritie; and became
o fauourable and appliable to euery
ne, that he accommodated him ſelf to
ll, to gaine all.

3. Saint Hierom hauing recounted
f holy Paula, (that was his ghoſtly
hild) that she was not only exceſſiue,
ut as it were ſelf-willed in the exerciſe
f bodily mortifications, in ſo much
hat she would not giue eare, to the
ontrarie aduices and councels which
. Epiphanius her biſhop, had giuen
er in that reſpect: and moreouer that
he ſuffered her ſelf to be borne away
n ſuch ſort, by grief and ſorow for the
eath of her frinds, that she was allways
n danger of death, by her extremes in
uch occaſions: in the end he concluleth in this ſort. Some man will ſay,
hat in ſteed of writing the praiſes of
his holy Saint-like ladie, I make a calogue of her faults and imperfectiõs,

but

but I call Iesus to witnes, whom
ſerued, and whome I deſire to ſe
that I lye not, either on the one
or on the other: but do ſett do
cleerly what she was, as a Chriſti
writing of a Chriſtian: that is,
write an hiſtorie, and not a panegy
call oration of her life, and that
vices, be the virtues of others.
meaning is, that the defects and
perfections of S. Paula, would
borne the name and nature of virt
in a ſoule of leſſe perfection; A
very deed, there are actions which
deemed imperfections, in ſuch a
perfect, which not with ſtanding, wo
be eſteemed great perfections, in th
which yet are imperfect. It is a g
ſigne in a ſick man, when at the en
his ſicknes, his legges do ſwell, for
shewes that nature now ſtrengthen
caſteth out her ſuperfluous humou
but the very ſame ſigne, is bad
ominous in him, that were not
at all, for it betokeneth the weakn
of nature, not hauing force enou
to diſſolue and diſſipate thoſe c
rupt and naughtie humours.

. My Philotheus, we muſt haue
ay a good opinion and eſtimation
them, in whome we ſee the pra-
ze of virtues, although exerciſed
h ſome defects and imperfections,
ce the great Saints them ſelues, haue
en times exerciſed them in ſuch
nner. But for our owne parts,
muſt procure to exerciſe our ſel-
s in them, not only diligently,
t diſcreetly, and for that end, ob-
ue carefullie and faithfullie the ad-
ſe and councell of wiſe men, not
ning to our owne prudence, but
the skill and wiſdom of ſuch, who-
e God hath giuen vs for our condu-
ours.

5. There are certaine other things
which many eſteeme and ac-
ount virtues, though in deed they be
o virtues at all: of which it is needfull
o ſpeake a worde or two. I meane
hoſe perfections, which are called
xtaſies, rauis ments in ſpirit, inſenſi-
ilities, languishments, or impoſſi-
ilitie of exteriour actions, deificall
nions, eleuations, transformations of
he ſoule, and ſuch like; of which
ſome

some bookes do treat, promi
eleuate and promote the soule to
templation, purely intellectual,
essentiall application of the spirit
of the supereminent life of the
Mark me well what I say, my
theus, these perfections, be not
but rather rewardes and recompe
that God giueth his seruants i
life for their virtues: or as it
scantlings, and listes, of the happi
the life to come, which somum
presented vnto men, to make the
sire to buy the whole peeces the
ues, which are aboue in Paradise,
must not pretend to come vnto
high fauours and graces, since
are not any wise necessarie to
and loue God well and truly, w
should be our chief and only prete
Neither are they graces which
ordinarilie be obtained, by our o
trauell or industrie, since they are
ther passions, then actions, w
therfore we may well receaue,
worke them or produce them in
we can not. I adde moreouer tha
haue not vndertooke any hig

r, then to make our selues vir-
, deuout, and good men and good
n: and therfore it behoueth vs to
w all our endeuour to that end;
it please God to eleuate & extoll
these Angelicall perfections, we
e then also good Angels: but in
meane time, let vs exercise our
simply, humbly, and deuoutly
ese lower humane virtues, the
uest and gaining of which, our
our hath left to our owne power
diligence; such as are the virtues
rience, courtesie, meeknes, mor-
tion of our harts, and willes, humi-
, obedience, pouertie, chastyty,
passion towards our neighbours,
bearing with their imperfections,
ence, and holy feruour in fulfilling
ill of God. Let vs leaue these su-
minences, for superexcellent sou-
we merit not so high a place in
s seruice; it wilbe happines for vs,
erue our God, in his kitchin (as
say) or in his pantrie, to be lackies,
ers, torche-bearers, groomes of the
mber, in his house. It is his mercy
inestimable goodnes only, if after-

wards

wards he pleaſe to remoue vs hi
his cloſet, and priuie chamber,
be of his councell. Yea, my
theus, this muſt be the reu
of our hart; for this king of
doth recompence his ſeruaunt
according to the dignitie of t
fices which they beare vnder
but according to the meaſure
loue and humilitie, with which
execute them. Saul ſeeking af
fathers Aſſes, found the crowne
kingdome of Iſrael. Rebecca b
tring Abrahams Camels, becam
eſpouſe of his ſonne Iſaac.
the Moabiteſſe, gleaning afte
haruęſt men of Boos, and lying
feete, was exalted to lie by hi
and made his wedded wife. Sure
pretentions and deſires of ſuch
extraordinary, and admirable th
are obnoxious and ſubiect va
luſions, deceipts, and errours
it chaunceth oft times, that
ſublimated perſons, that thinck
ſelues Angels, are ſcantly ſo
as good men, and that there i
excellence and ſublimitie in

rdes, and rare termes, then fee-
and ſubſtance, in theire workes
actions. Yet muſt we not lightly
raiſe, or rashly cenſure any thing,
bleſſing God for the ſuperemi-
ce of other men, reſt our ſel-
humbly in this low, plaine, and
e way; which is indeed more
ne, but yet more ſecure; leſſe
ellent, but yet more ſuteable to
inſufficiency and weaknes: wher-
if we conuerſe humbly and faith-
y, God will lift vs vp to great-
, great enough for our ſoules
od.

Of Patience.

CHAPTER 3.

PATIENCE *is neceſſary for you, that performing the will of God, you may obtaine the promiſe*, ſayth Apoſtle: yea, for as our Lord him pronounced, *In your patience you ſhall poſſe your ſoules*. It is the happieſt thing t cã befall to mã (Philotheus) to haue his

his owne ſoule in ſure and ſecu
ſeſſion: and the more perfect t
patience is, the more ſecure is th
ſeſſion of our ſoules: we muſt en
then to perfect this virtue in vs,
vttermoſt of our power. Call to
continually, that our bleſſed Re
ſaued vs, by ſuffering and en
and that we therfore in like ma
muſt work our ſaluation, by ſuf
afflictions, and enduring iniuries
bearing contradictions, and diſp
res, with the greateſt meekne
poſſible we can.

2. Limit not thy patience, to
and ſuch kind of iniuries, and affli
but extend it magnanimouſly and
uerſally, to all thoſe that God shal
and ſuffer to befall thee. There be
men that will ſuffer no tribulation
ſuch as be honourable: As for exa
to be wounded in battaile, to be
priſoner in warre, to be perſecu
and ill handled, for religion ſake,
impouerished by ſome ſute or pro
in which they haue gott the
hand: theſe men loue not tribu
but the honour which the tribu
bri

bringeth. He that is patient in deed, and a true ſeruant of God. Suffereth indifferently thoſe tribulations, that are coupled with infamie and ſhame, as well as thoſe that be honourable. To be reprehended, accuſed, ſlandered by naughtie and wicked men, is a pleaſure to a man of courage: but to ſuffer theſe accuſations and perſequutions at the hands of our parents and frinds, and of ſuch as are good and virtuous, and eſteemed ſo, there is the right triall of true patience, there it is in deed, that we muſt play the men. I eſteeme more of the meeknes, wherwith the bleſſed Cardinal Borromæus, ſuffered a long time the publique reprehenſions, which a great preacher of an order, exceedinglie well reformed, thundered againſt him out of the pulpit: thē of all the cōbats which he had with any other. For like as the ſtinging of a Bee, is farre ſorer and fulle of ache, then the byting of a flye: ſo the euil that one receaueth of good men, and the contradictions that they raiſe againſt one, are much more vnſupportable then others; and yet it chanceth very often, that two

good and virtuous men, hauing both them right intentions, through diuerſitie of opinions, do ſtirre vp great perequuutions & contradictions, one againſt the other.

3. Be patient, not onely in the great and principall afflictions which arriue vnto thee, but alſo in the acceſſories and accidents which depend thereon. Many could be content to haue afflictions happen vnto them, ſo that they might not be hurt, troubled or vexed by them. I am not grieued ſayth one, that I am fallen into pouertie, but that by that meanes I cānot pleaſure my frinds, nor bring vp my children in ſuch honorable education as I deſire. I care not (ſayth another) were it not that the world will thinck, that this is befallen me by mine owne fault. Another would be cōtent ſome should ſpeak ill of him, and would ſuffer it patiently, ſo that no man would beleeue the detractour. Others there are, that could willingly away with ſome part of the tribulation, as they ſuppoſe, but not with the whole. They are not impatient, or vexed (ſay they) that they are ſick: but that they

want mony to cure them ſelues of their ſicknes, or that they that be about them, are too importunat and troubleſome to them. But I ſay (my Philotheus) that we muſt haue patience, not only to be ſick, but euen to be viſited with that diſeaſe that God will lay vpon vs, what euer it be, and in that place wherſoeuer he will haue it happen to vs, and amongſt ſuch perſons, and with thoſe wants and incommodities, which he will; and the like is to be vnderſtood of all other tribulatiõs. When any damage or harme shall chaunce vnto thee, oppoſe againſt it a Gods name, thoſe remedies which thou cãſt applie, for to do otherwiſe, were to tempt God almightie: but hauing done thy diligẽce in the matter, attend with an entire reſignatiõ, that ſucceſſe & euent, which it ſhall pleaſe God to ſend: if he permitt the remedies to ouercome thy harmes, giue him thancks with reuerence, if it pleaſe him that thy harmes ſurmount the remedies, bleſſe him with patience.

4. I am of the aduice of Saint Gregory. When thou art iuſtly accuſed

for any fault which thou haſt committed, humble thy ſelf for it, and confeſſe vnfainedlie, that thou deſerueſt more then the accuſation that is layd againſt thee. But yf thou be accuſed falſly, excuſe thy ſelf with all meeknes, denying thy ſelf to be guiltie of that which is layd to thy charge, for thou oweſt that dutie to the truth, and to the edification of thy neighbour; But withall, yf after thy true and lawfull diſcharge, men cõtinue notwithſtanding their accuſation againſt thee, ſtriue not much to make thy excuſe be admitted and beleeued, for hauing complied with the dutie thou oweſt vnto the truth, thou muſt render alſo the dutie thou oweſt to humilitie. Thus thou ſhalt neither offend, againſt the care that thou oughteſt to haue of thy good renowne, nor againſt the loue and affection, which thou ſhouldſt haue to tranquillitie of hart, meeknes, and humilitie.

5. Complaine as litle as thou canſt of the wrongs that be done thee; for ordinarilie he that cõplaineth of them, ſinneth: becauſe ſelf loue alway makes

vs beleeue the iniuries offered vs, to be worse then indeed they be. But aboue all things complaine not to such persons, as are apt to take indignation, and to turne all to the worst. Yf it be expedient to make thy mone to any, either to get the offence remedied, or thy mind eased, let it be done to quiet & peaceable soules, that loue God sincerelie; for otherwise, instead of easing and discharging thy griefs, they will prouoke thee to greater disquiet: in stead of pulling out the thorne that pricketh thee, they will fasten and sticke it deeper into thy foote.

6. Manie being sick, afflicted, or molested, refraine them selues frō complaining, or shewing any delicatenes, iudging (& that rightlie) that it would euidentlie testifie want of courage and generositie in them: but for all that, they desire exceedingly, and by slights and subtilities procure, that other men bemone them, take cōpassion of them, and esteeme them to be not onlie afflicted, but patient, yea, and courageous also in their afflictions. This is a kind of patience indeed, but a false

one, which in effect, is nothing el
but a fine ſubtil and ſecret pride an
vanitie: *They haue glorie* (ſaith the A
poſtle) *but not before God.* The true pa
tient man, neither complaineth of hi
griefs and harmes, nor deſireth to be
pittied and bemoned: he ſpeaketh of hi
caſe cleerly, truly, and ſimplie, without
lamentations, or aggrauations: yf he
be pittied, he thancketh God for the
charitie and comfort shewed him, and
patientlie ſuffereth him ſelf to be pit-
tied, vnleſſe they bemone the harme
or euil, which he hath not: for then
will he modeſtly declare, that he ſuf-
fereth no ſuch grief, as they imagin
and in this ſort continueth peaceab
bly, betwixt truth and patience, con-
feſſing, not complaining of his affli-
ctions.

7. In the contradictions which be
fall thee in the exerciſe of deuotion
(for they will not be lacking one ti
me or other) remember the words o
our Sauiour Ieſus Chriſt: *A woma
when she is in trauail, hath anguish becau
her hour is come: but when she hath broug
foorth her child, then she remembreth n*

the anguishe, for ioy that a man is borne into the world. Thou conceiueſt ſpiritually in thy ſoule the nobleſt child in the world, to wit, Ieſus Chriſt; vntill he be brought foorth altogether, thou canſt not chooſe but ſuffer exceſſiue pangs: but be of a good hart, theſe dolours once paſt, thou shalt find euerlaſting ioye, for hauing brought foorth ſuch a child to the world. And he shalbe whollie brought foorth and borne in thee, when thou frameſt, and conformeſt thy hart and thy actions, to the imitation of his life.

8. When thou art ſick offer vp all thy griefs, paines, aches, & languishments, to the honour and ſeruice of our Lord: and beſeech him to ioine & vnite them with the torments which he ſuffered for thee. Obey thy phyſician, take thoſe medicines, meats and remedies which he preſcribeth, for the loue of God, calling to mind the gall which he taſted for our ſakes: deſire to amend, that thou mayſt ſerue him; refuſe not to lāguishe, that thou mayſt obey him: and diſpoſe thy ſelf to die (yf ſo it pleaſe him) that thou mayſt prayſe and enioy him. Con-

ſider that the Bees whē they ma
hunny, do liue and eate of a bitter
uiſion: and that we in like manner
neuer exerciſe ſweeter acts of pati
nor compoſe more excellent hunny
true virtues, thē when we eate the
of bitternes, and liue in the midd
afflictions. And as the hunny whi
gathered frō thyme, a litle bitter he
is the beſt that is: ſo virtue exerciſe
the bitternes of vile, baſe, and moſt
iect tribulations, is the fineſt and ex
lenteſt of all.

9. Reflect often times the in
eyes of thy ſoule, vpon Chriſt Ieſus
cified, naked, blaſphemed, ſlandred,
ſaken for thy loue, and in a word, ou
whelmed with all ſortes of ſoro
griefs, and perſequutions. Conſider
all thy ſufferings, neither in qualitie
quantitie, are in any ſort compa
vnto his: and that thou cāſt neuer
any thing for his ſweet ſake, in co
riſon of that which he hath end
for thine.

10. Conſider the pangs and tor
which in old time the martyrs ſuff
and the dolours and griefs wh

this time many endure, more grieuous without all proportion, then those which thou endurest, and say to thy self: Alas, my paines be consolations, and my briers be roses in comparison of them, which without all succour, attendaunce, or relief, do liue in a perpetuall death, ouercharged with afflictiõs infinitlie heauier then mine are.

Of exteriour Humilitie.

CHAPTER 4.

1. BORROW *and take many empty vessels* (sayd Elizæus vnto the poore Widowe) *and powre oyle into them.* To receaue abundance of the grace of God into our harts, they must be voide of self pride and vainglorie. The Kesterell criyng & looking constantly vpon the haukes, and other birds of preye, doth terrifie thẽ by a secret propretie or virtue which it hath by nature, therfore the fearfull Doues, do loue it aboue all other birds, and liue in securitie in companie of it: so

humilitie rebutteth the eager onsett of Satan, and conserueth the graces and guiftes of the holy Ghost in vs, and therefore all the Saints of heauen, but especially Christ the king of Saints and his blessed mother, made most esteeme of this virtue, then of any other amongst all the morall virtues.

2. We call that glorie vaine, which one taketh of him self, either for that which is not in him, or for that which is in him, but is none of his; or for that which is in him, and is his owne, but deserues not that one should glorie of it. Nobilitie of race, fauour with great potentates, popular honour, be things that are not in vs, but in our progentours, or in the estimation of other men. Some men there be, that shew them selues fierce and stout, because they be mounted on a lusty courser, or for a great goodly fether in their cap, or for their costly and sumptuous apparel: but who seeth not this to be follie? For yf there be any glorie at all in these cases, it is glorie for the horse, for the bird, and for the tailer: and what great want of witt is it, to borrow credit

dit and eſtimation from a horſe, from a bird, from a new fashiond ruffe? Others bragge, and behold themſelues with great ſatisfaction, for a goodlye long mouſtaches, or a trimme beard, for their curled lockes, and ſoft hands: or for skill in dauncing, ſinging, playing: but are not thoſe hartleſſe, and baſe minded men, who fetch their eſtimation and reputation, from ſuch friuolous and fond trifles? Others for a litle knowledge and learning, would be honoured & reſpected in the worlde, as yf euerybody should come to ſchoole to learne of them, and account them their maiſters, for which cauſe they are rightly termed pedantical companions. Others carie thẽ ſelues like peacocks, proud of their beautie, and thinck all the world is fond of them. All theſe humours are vaine, foolish, and impertinent: and glorie grounded vpon ſuch weak and feeble foundations, is vaine and friuolous.

3. A man may know true virtue like true baulme: for baulme is tried by dipping it into the water; yf it ſinck to the bottom, it is counted the moſt

excellent and pretious. Euen so to know whether a man be in deed wise learned, generous, noble, mark whether these good gifts and qualities tend in him to humilitie, modestie, and submission, for then they be true in deed: but if they swimme aboue water, if they striue to appeare and shew themselues, they are so much the lesse substantiall, and more superficiall, by how much more apparent they are, or would be. Pearles that be conceaued and grow in the wind, or in time of thunder, haue nothing but the barke, or shell of a pearle, and are voide of substance: so these virtues and good qualities bred and nourished in pride, boasting, and vanitie, haue nothing but a simple shew and appearance of good, without iuice, without marrow, without soliditie and substance. Honours, estates, and dignities, are like to saffron, which is best, & groweth most plentifully, whē it is trodden vnder feet. It is no honour to be faire in a mans owne eyes: beautie, to haue a good grace in deed, should be somwhat neglected: knowledge dishonours vs,

when it puffeth vs vp, and degenerateth then to plaine pedanterie.

4. If we ſtand curiouſly vpon our points, touching precedence and preeminence in place and titles, beſides the expoſing of our ſelues to the danger of hauing our qualities too narowly ſifted, examined, and contradicted, we make them vile and contemptible: for honour, which is indeed honourable, when it is freely giuen and granted, becomes foule, infamous, and shamefull when it is affected, ſought after, and in a manner begged, and wreſted, from them in whole companie we are. When the Peacock bruſtles vp his gay ſtarrie wheele, lifting vp his goodly painted feathers to be looked vpon, he forgetteth him ſelf, that in the meane while he sheweth other parts, which are moſt ill fauoured in him. Flowers that be beautifull, growing vpon the ground, or in the garden-beds, wither away with much handling. The ſweet ſmell of the Mandragora taken a farre of, & but for a short time, is moſt pleaſaunt: but they that ſmell to it very neere, and a long time, become altogether drowſie, faint,

and

and languishing; Euen so honour a courteous respects confortablie fin a farre of, being taken lightly, and n standing much vpon them, or placi his phantasie, in depainting them a cording to our vainglorious desire: b to such as affect them ouergreedily and do in a manner feed vpon them they are reprehensible, and full of co tempt and follie.

5. The pursute and loue of virtu maketh vs virtuous: but the pursui and loue of titles, honours, and po eminences, make vs abiect and co temptible. Minds that are well-bor and well-brought vp, busie not the selues about these toyes of place ranckes, complements, and salutation they haue other things to employ th time in; for to spend time in th things, is the propertie of idle and u profitable braines. He that may loa him self with pearles, will neuer ou charge him self with cocle shelles: a such as aspire to true virtue, n uer trouble them selues with co plements. Euery one may in comp me, take the ranck and the place th

is due vnto him, without preiudice of humilitie, ſo that it be done as it were careleſſelie, not with affectation, or ſtrife, or as yf he counted it a matter of much importance. For as they that come from Peru, beſides ſtore of gold and ſiluer which they bring from thence, do many times bring with them Apes and Parrets, becauſe they neither coſt much, nor are burdenſom or chargeable to their ship: ſo the true ſolowers of virtue, need not omitt or neglect their ranck and place due vnto them, ſo that it coſt them not much care or attention, and that the ſame be done without trouble, diſquiet, cauills, or contentions. Yet ſpeak I not heere of them whoſe dignitie redoundeth to the common good, nor of certain particular occaſions, vpon which great conſequents depend: for in ſuch euery one may keep his due and right with prudence and diſcretion, accompained with charitie and courteſie.

Of hu-

Of Humility more internall then former. CHAP. 5.

1. BVT thou desirest I see Phi theus, to be farther endoctri in humilitie: for that which haue hetherto sayd, is rather wisdo and good manners, then humilitie: vs therfore passe on farther.

2. Many there are, that will not, dare not ponder and consider, the gr ces that God hath giuen them in pa cular, fearing least they should the fall into vaine glorie, & self conceip loue, whereas in deed they deceaue selues: for since the true direct me to attaine to the loue of God (as Thomas the Angelicall doctour t cheth) is the consideration of his be fits, the more we consider them, more we shall loue him; and as parti lar benefits do more efficaciously mo and winne affection, then such as common to other: so ought they to pondered and wayed more attentiu Certain it is, that nothing can hum vs so much before the mercie of G as

s the knowledge of the infinite multi-
ude of his benefits, neither can any
hing so much humble vs before his
ustice, as the multitude of our offen-
es. Let vs then consider what he hath
one for vs, and what we haue done
gainst him: and as we consider and
ay our sinnes one by one, so let vs ac-
knowledge & suruay his graces one by
ne. Neuer feare that the knowledge
hich he giues vs of his graces, will
uffe vs vp in pride, so long as we be
ttentiue to this knowne and acknow-
edged veritie, that whatsoeuer is good
n vs, is altogether from God, and not
om our selues. Alas, Mules and Ca-
nels, cease they to be lumpishe and
rute beasts, though they be neuer so
oaded with the pretious and perfumed
noueables of the prince? *What hast thou
hich thou hast not receaued?* sayth the
postle; *and yf thou hast receaued it, why
oest thou glorye?* Nay contrariwise, the
uelie and feeling consideration, of
he fauours receaued from Gods hand,
umbleth vs; because knowledge en-
eadreth acknowledgement.

j. But yf in this reuiew and accoun-

ting

ting (as it were) of the graces of G
any kind of vanitie should tickle v
infallible, and easie remedie is, to
by and by, to the consideration o
ingratitude, of our imperfections,
of our miseries; Yf we consider
we haue done, when God was not
vs, we shall soone acknowledge,
all which we haue done, since he
been with vs, is not our handy wo
nor is not of our owne stock; we
enioy them, and reioice that we
them, but we shall glorifie God alo
for being the sole authour and giue
them. So the blessed virgin, confe
and professed, that God had wro
great and admirable things in her,
for her, but she confessed it for
other cause, then for to humble
self, and to glorifie God: *My soule* (
she) *doth magnify our Lord, because he
done great things to me.*

4. We vse to say manie times,
we are nothing, that we are misc
self, that we are the skumme and
casts of the world: but we would
loath any man should take vs at
word, and publish vs abroad to be

as we say we are: Nay we make as if we would hide our selues, to the end men may runne after vs, and searche vs out; we make show as yf we would indeed be the last, & sitt at the loueſt end of the table: but we do soe that with more credit we may be set at the vpper-end of all. True humilitie neuer sheweth her self, nor vseth many words of humble sound, becauſe she intendeth not onely to hide other virtues, but withall and aboue all, to hide her owne self And yf it were lawfull for her to lie, to dissemble, or scandalize her neighbour, she would vse manie an action of arrogancie, and brauerie that vnder them she might hide her selfe, & so be altogether couered & vnknowne. My aduice therfore is this Philotheus, either let vs vse no words of humilitie at all, or let vs vse them with an inward feeling, meaning in our hart, as we pronoūce with our mouth. Let vs neuer caſt our eyes downe to the ground, but humbling our harts with all: let vs not seeme to desire the loweſt roome, vnleſſe we desire it frō our hart. And I hold this rule so general, that I bring no exceptiō

only

only I adde, that courtesie requir
that we present the aduantage some
to those, whome we know manife
will refuse it: for this is no double
ling, nor false humilitie, for in this
the only proffer of the aduantage
place, or precedence, or such like, is
horouring of them to whome we p
fer it· and since then, one cannot g
them entirely that which in hart
would, we do not ill to giue it them
part. The like I vnderstand of some
mes of honour, and respect, which
examin them in rigour) seeme not
be true, & yet are in deed true enou
yf the hart of him that pronounc
them, haue a true intention, to hono
and respect him, for whose sake
vseth those tearmes. For although
words doe signifie with some exce
that which we would say: yet it is n
done to vse them, when common
stom of ciuilitie requireth it. I w
that our wordes, were always ioine
our intention and affection, as ne
it is possible, so to follow in all,
through all, the pure and naked sim
citie of a virtuous hart:

5. A man that is truly humble, would
ther that another should say of him
at he is a miserable wretche, that he is
othing, nor worth nothing, then to
y so much him self: at least, if he
now that any man say so of him, he
oth not gainsay it, but agreeth to it
ith all his hart: for since he beleeueth
rmely & vnfainedly, that he is in deed
orth nothing, he is right glad to haue
thers of his mind and opinion.

6. Manie say that they leaue mentall
ayer, for those that are perfect, that
ey themselues are not worthie to fre-
uent such an exercise. Others protest
ey dare not communicate often, be-
use they feele not them selues pure
nough. Others that verely they feare
ast they should disgrace deuotion, if
ey should entermedle with it, by rea-
n of their great miserie and frailtie:
thers refuse to employ their talent in
e seruice of God, and of their neigh-
our, because (say they) they knowe
eire owne weaknes, and feeblenes:
d that they feare to become proude,
hey should be instruments of any
ood: & that in giuing light to others,

they

they should consume them selues. this is an artificiall kind of humili not only falle, but also maligna wherby one seeketh secretly and s tilly, to blame the guifts of God, or the least with the cloke of humilitie, couer the loue of his owne humo and slothfulnes. *Demaund of God a sig either, from heauen aboue, or from the de of the sea below*: sayd the prophet to A happie Achaz, and he answerd: *I demaund none, neither will I tempt G* O wicked man, he would seeme beare great reuerence to God, and u der colour of humilitie, excuseth h self from aspiring to the grace whic Gods goodnes offereth vnto him: h he vnderstood not, that when our L offereth vs his graces, it is pride to r fuse them; that the guifts of God, ob ge vs to receaue them, and that true h militie, is to obey and folow his w and desire the neerest we can. But Go desire is, that we become perfect vniting our selues vnto him, and imi ting him the best we can. The pro man which trusteth in him self, h iust occasion (if he knew it) to vnd

e nothing: but he that is humble,
o much more courageous, by how
ch more vnable he acknowled-
h him ſelfe: and according to
e meaſure that he meaſureth his
ne frailtie, his boldnes in God in-
aſeth; for all his truſt is in God,
d God (he knowes) delighteth to
lt his omnipotencie, in our infir-
tie, and to magnifie his mercie, by
r miſerie. We muſt then humbly
d holily dare and vndertake, what
euer is iudged fit and conuenient
our ſpirituall aduancement, by
em that haue the guiding of our
les.

7. To thinck one knoweth that,
ich he knoweth not, is an expreſſe
lie: to play the learned man in that,
which it is manifeſt we haue no
ill nor experience, is an intolera-
e vanitie. For my part, I would
t take vpon me a learned mans per-
n, euen in things which I were
rtaine that I knew wel enough: as
trariewiſe, I would not counterfet my
f altogether ignorant. When charitie
quireth, we muſt readilie and ſweetlie

com-

communicate to our neighbour, only that, which is neceſſarie for instruction, but withall, that which profitable for his conſolation: for humilitie, which hideth and conceal virtues, to conſerue them in their ritie, doth neuertheles diſcouer the and make them shew them ſelu when charitie commandeth, to incre and perfect them. Wherin she reſe bleth a tree in the Iſles of Tylos, w all night long, locketh and enclo vp her faire carnation flowers, doth not open them, but at the ri of the ſunne, ſo that the inhabitan the countrie do ſay, that theſe flow do ſleep by night: for euen ſo hum tie, couereth and hideth all our v and humane perfections, and le them not be ſeene abroad, but w charitie commandeth: and cha being a virtue not humane, but hea ly, not moral but diuine, is the verie ſunne of all other virtues, vpon w she muſt therfore euer predomin ſo that humilitie which is preiudic to charitie, is without all doubt humilitie.

3. I would neither coũterfeit a foole, nor a wiſeman: for yf humilitie forbid me to counterfeit my ſelf wiſe, ſimplicitie and plainnes forbid me likewiſe, to coũterfeit my ſelf a foole: for as vanitie and pride are contrarie to humilitie; ſo are affectation and diſſembling cõtrarie to ſimplicitie, and plaine-dealing. And yf ſome great ſeruãts of God haue made as yf they had been fooles, to render them ſelues more abiect in the eyes of the worlde, we muſt admire them, and not imitate them: for they had motiues that induced them to this exceſſe, which were ſo peculiar vnto them, & extraordinarie, that no man ought from thence to inferre any conſequence for him ſelf. As for Dauid, when he daunced before the arke of the teſtament, with ſome more demonſtration of myrth, then ſeemed to beſeeme the maieſtie of a king, he did it not as counterfaiting any foolish myrthe, but ſimplie and plainlie vſed he theſe exteriour motions, conformable to the extraordinarie gladnes which he felt in his hart. True it is, that when Michol his wife vpbraided him for this fact, as to baſe

and fond for a king, he was neuer whit ſorrie to ſee himſelfe deſpiſed, but perſeuering in the true and ſincere re preſentation of the ioye which he ha conceiued in his ſoule, he proteſte that he was likewiſe glad to receaue a litle ſhame for the loue of his God. And conſequently I ſay, that yf for acts of true and profound deuotion, thou be eſteemed ſimple, abiect, and baſe-minded, humilitie will make thee reioyce at this happie shame, the cauſe wherof is not in thee, but in them that lay it vpon thee.

That humilitie maketh vs loue our owne debaſement and abiection.

Chapter 6.

1. I Passe farther Philothee, to tell thee, that aboue all things thou loue thy owne abiection. But thou wilt aske me, what it is to loue our owne abiection. In latin abiection is one with humilitie, and humilitie with abi-

abiection: for ſo when our Ladie in her ſacred hymne, ſayth, that all generations ſhould tearme her bleſſed, becauſe God had ſeene the humilitie of his hādmaide: her meaning is, that our Lord beheld with great loue her abiection, her baſenes, and lowneſſe, to endowe her with fauours & ineſtimable graces. Yet there is great difference betweene the virtue of humilitie, and abiection: for abiection is the litlenes, baſenes, poornes, & the nothing that is in vs of our owne ſelues, we not knowing nor conſidering it: but as for the virtue of humilitie, it is a true feeling knowledge, and voluntarie acknowledgement of our abiection and vileneſſe.

2. But the principall point of humilitie conſiſteth not only in this willing acknowledgement of our abiection, but to loue it, and take a delight and contentment in it: not for want of courage or magnanimitie, but to extoll ſo much the more the diuine maieſtie, and to eſteeme much better of our neighbour in compariſon of our ſelues. This point is that which I exhort thee to inſiſt in moſt of al:

and that thou mayst the better vnderstand and conceiue it. Consider that amongst the afflictions and troubles which we suffer in this life, some of them be base, contemptible, and abiect, other be honourable, and glorious, and many applie them selues willingly to honourable tribulations, but scarce any at all will abide those that be abiect & ignominious. So a deuout hermit all ragged, and shiuering for cold, euery bodie honoureth his torne habit, taking compassion of that which he endureth: but yf a poore tradesman, a decayed gentleman, or a poore gentlewoman be in the same case, men despise and mock them: and so thou seest how their pouertie is abiect, and ignominious. A religious man receaueth deuoutly a rigorous reprehensiō of his superiour, and a child of his father, and all men count it and call it mortification, obedience, and good manners: but let a knight, or some great ladie, suffer the like of another, and although they do it for the loue of God, men will call it cowardlinesse, pusillanimitie, & lack of courage: behold heere is another

abiect euil. One hath a cancker on his arme, and another vpon his face: the first hath only the disease, which is bad enough; but this other iointly with the disease, hath contempt, shame, and abiection in all companie. What say I then of louing abiection? I say, that we must not only loue the harme itself, which we do by the virtue of patience: but we must also loue the contempt, the shame, the vilenes, basenes, and abiection therof, which we doe by the virtue of humilitie.

3. Againe there be some virtues, that seeme abiect and contemptible, other that are honorable and respected by all men. Patience, meeknes, plaindealing, simplicitie, & humility it self, are of the number of those virtues, which worldly men hold as vile, and abiect: contrariwise they make great estimation of wisdome, fortitude, and liberalitie. There be also diuerse actions of the self same virtue, wherof some be contemptible, and others honorable; to giue almes, and to pardon iniuries and offences, are both of them acts proceeding from charitie: and the

firſt is honoured of all men, the laſt moſt baſe in the eyes of the blind world. A young gentleman or gentlewoman, that will not diſorder themſelues, with a companie of diſſolute mates in prating, daunćing, drincking, ſuperfluous pompe, and curioſitie of apparell, shalbe ſcoffed at and cenſured by others, and their laudable modeſtie, termed hypocriſie or affected ſanctitie: To loue theſe cenſures, to reioyce in that the world hath this opinion of vs, is to loue our owne abiection. Behold againe another ſort of abiection which we muſt loue. We goe to viſit the ſick, many of vs together: if I be ſent to the moſt miſerable, that is to me an abiection in the iudgement of the world, and for that cauſe will I embrace it more willingly: but if I be ſent to viſit a perſon of more qualitie, it is an abiection according to iudgement of the ſpirit, for there is not in it ſo much virtue nor merit, and therefore I will loue this abiection likewiſe. One falleth in the midſt of the ſtreet, and not only receaueth damage there-

by,

by, but is also shamfully laughed at: this is an abiection which we must make much of.

4. There are some defects also, which haue no other harme in them, but only the shame that they bring with them: and humilitie, though it require not that one should committ them of sett purpose; yet it requireth that one disquiet not him self, for hauing fallen into some such defect. These defects which I now speak of, be certaine fooleries, inciuilities, inconsiderate acts, or words, which as we ought to eschew before they be committed, to obay ciuilitie and prudence: so when they are once committed, we must be content with the reproache that commeth therby, and accept it willingly, that so we may folow the rule of holie humilitie. I say yet more: yf I chaunce to disordre my self through passion, or dissolution, or to speak some vndecent words, wher with God and my neighbour are offended: I will repent my self hartelie, with true sorowe for the sinne

committed, and procure to repare the harme or offence done to my neighbour the beſt that poſſible I can: but I will be content, and right glad, with the ſhame, contempt, and abiection which therby I haue incurred; and if the one could poſſibly be ſeparated from the other, I would ſincerely caſt away the ſinne, and earneſtly retaine the abiection.

5. But though we loue the abiection and contempt, which foloweth ſome euel or defect of ours: we muſt not neglect the redreſſe of the ill (that cauſeth it) by conuenient and lawfull meanes, eſpecially, when the euil is of ſome conſequence and importance. As if I haue ſome deformed loathſome diſeaſe vpon my face, I will procure to haue it cured, but not to haue men forget the deformitie which it cauſed. Yf I haue committed ſome foolery, which is offenſiue to no man, I will not excuſe my ſelf at all: becauſe although it was a defect, and a fault, it is not permanent, and therfore it needeth no excuſe but onely for the abiection, ſhame, and contempt which befalls me for it.

and to excuſe that, is againſt humilitie. Butif through my vnaduiſedneſſe and follie, I haue offended, or ſcandalized any man: I will make amends for the offence by ſome probable excuſe, becauſe it containeth a permanent ill; and that charitie obligeth me to blot out and deface if I can.

6. To conclude it happeneth ſome times, that charitie commandeth vs to remedie and wipe away, the abiection & contempt which we incurre, becauſe our reputation & good name, is neceſſarie for the edification of our neighbours. And in that caſe, though we remoue abiection & contempt, from our neighbours eyes, leaſt he ſhould be ſcandalized or troubled therby: yet muſt we carefully lock it vp like a pretious Iewell in our hart, that we our ſelues may be edified therby.

7. Perchaunce thou wouldſt learne of me, Philotheus, which abiections amongſt all are to be eſteemed beſt? and I tell thee plainly in one word, that thoſe are moſt profitable to our ſoules, and moſt acceptable to God, which happen to vs as it were by chaunce, or

by the course, condition and estate of our life, because we choose them not, but receaue them only from the hands of God, that sends them, whose election and choice we know, is always better for vs, then our owne. But if we were to choose them our selues, then the greatest are the best for vs: and those are to be esteemed greatest, which are most contrarie to our inclinations, (so that they be conformable to our vocation) for to speak the truth once for all, our owne choice spoileth in a manner, and bringeth to naught all our virtues. O who will giue vs the grace, to say from our hart in all sincerities with that great king: *I haue made choice to be an abiect in the house of God, rather then to dwell in the tabernacles of sinners*? None certainly can giue vs this grace (deare Philothee) but he that to exalt vs, liued and died for vs in such manner, that he was esteemed the outcast of men, and the most abiect of the people.

I haue told thee many things Philotheus, which no doubt will seeme somewhat hard vnto thee when thou con-

dereſt them: but beleeue me, they will be ſweeter then ſugar or hunny to thee, when thou doſt put them in practize.

How to keep our good renowne in the practize of humility.

CHAPTER 7.

1. HONOVR, praiſe, and glorie are not giuen to men for euerie ordinarie virtue, but for ſome excellent and notable virtue: for by prayſe we ſeek to perſwade others to eſteeme the excellency of ſome man in whome ſuch a virtue excelleth: by honour we proteſt that we our ſelues do eſteeme him therfore: & glorie in my iudgemēt, is nothing els, but a certaine luſtre, ſplendour, or ſhining brightnes of reputation, which ariſeth frō the concourſe of many praiſes & honours. So that honours and prayſes, are as it were pretious ſtones and pearles, from

whence glorie produceth his lustre, and varnish, like to enamel. Now humilitie, not being able to endure, that we should haue any opinion, of our owne excellence or precedence before others, cannot likewise suffer, that we should hunt after praise, honour, nor glorie, which be due only to some kind of excellencie: but yet she consenteth to the aduertisement of the wiseman, who admonisheth vs, to haue care of our credit: because good renowne in an estimation, not of any excellencie, but absolutly, of an ordinarie prudence, and integritie of a well-gouerned life, which humilitie forbiddeth not to acknowledge in our selues, and so consequently willeth vs to desire this reputation. True it is that humilitie would likewise cõtemne this renowne, if charitie stoode not in need of it: but because it is one of the foundatiõs of humane societie, and without it, we are not only vnprofitable, but also damageable to the communitie in which we liue, through the scandall which it receaueth by our ill name, there charitie requireth, and humilitie accordeth, that we

procure and moſt carefully conſerue our good renowne.

2. Againe, as the leaues of trees, though in them ſelues of no great valew, yet ſerue for very much, not onely to beautifie the trees, but alſo for the conſeruation of their fruicts, whilſt they be yet young and tender: ſo good renowne, of it ſelf not much to be deſired, is not with ſtading exceeding profitable, both for the ornament of our life, as alſo for the garde and conſeruation of our virtues, eſpecially while they be yet tender and feeble, as being but newlie habituated in vs. The obligatiō of maintaining our reputation, and of procuring to be ſuch in deed, as men thinck vs to be, forceth a noble courage, in a manner, with a ſweet king of violence. Let vs conſerue our virtues my Philotheus, as iewels very acceptable to God, the chief and ſouereigne obiect of all our actiōs. But as they that would keep fruict very long, are not content to ſtew, confit, and conſerue them with ſugar, but with all put them into veſſels, fit and commodious for the preſeruation of them: ſo that the loue of God be the principall pre-

preſeruer of our virtues, yet may we with all imploye our good name as renowne, as a thing moſt conuenient to keep them in vigour.

3. Yet muſt we not be ouer-punctuall, nor too curious and exact in conſeruation of our reputation: for ſuch as be ſo tender and ticklish in their good name, are like vnto them, that for euerie ſlight infirmitie do take phyſick. For as theſe imagining by ſuch extraordinarie care, to conſerue their health, do vtterly ouerthrow it: ſo theſe iealous defenders of their reputation, do altogether looſe it by ſtanding ſo much vpon it, becoming therfore phantaſticall, murmurours, pick-quarrells, and prouoke the malice of bad tongues againſt them. To diſſemble an iniurie offered, or to contemne it, is ordinarily a farre better remedie, then the reuenging or quarrelling vpon it, for contempt of calumniations, maketh them vanishe away: wheras yf we be moued and angred with them, we ſeeme to confeſſe and aduow them as deſeruedly offered vs. Crocodiles hurt none but thoſe that do feare them: neither

ther doth detraction endamage anie, but such as are aggrieued therwith. Exceſſiue feare of looſing our eſtimation, argueth great diſtruſt of the true foundation therof, which is the ſinceritie and vnfained vprightnes of a virtuous life, and good conſcience. Townes that haue woodden bridges ouer great riuers, doe feare leaſt they should be borne downe by euerie flood, or encreaſe of waters: but they that haue bridges built of ſtone, do not care but only for extraordinarie inundations: So they that haue a ſoule well grounded in Chriſtian perfection, doe contemne the ordinarie exceſſe and ouerflowing of iniurious tongues; but ſuch as knowe them ſelues weake in perfection, are diſquieted with euery blaſt of broad-mouthed companions. And indeed (Philotheus) he that will haue the good opinion of all men, looſeth it with all men, ſince it is impoſſible to pleaſe all men with one manner of carriage; and he deſerueth to looſe his reputation, that ſeeks to keep it, or haue it among thē, whoſe vices make them infamous.

4. Re-

4. Reputation and good renow
is but a ſigne wherby we may vnde
ſtand where virtue is lodged, it is vir
then that muſt be preferred before
Wherfore yf any call and count th
an hypocrite, becauſe thou giueſt th
ſelf to deuotion; or hold thee for a co
ward, and baſe-minded perſon, becauſ
thou haſt put vp an iniurie for God
ſake: laugh at ſuch mens words and op
nions; for beſide that ſuch iudgement
are only made by fooles, contemp
tible ideots, or vanie braggars, a man
muſt not forſake virtue, nor ſtirre out
of the path of true pietie, although he
ſhould looſe his reputation and fame;
we muſt make more eſteeme of fruict,
then of leaues, and preferre interiour
and ſpirituall virtues, before external
and corporall goods. It is lawfull to be
zelous, but not to be idolaters of our
credit; as we muſt not offend the eyes
of the good, ſo muſt we not ſeeke to
content the opinion of the malitious.
The beard is an ornament to the face
of euerie man, and large treſſes of haire
grace wemens heads: yf one pull away
by the rootes (as it were) the beard from
the

the chinne, or the heare from the head, it will very hardly grow againe: but if it be onely cut and polled, nay though it should be shaued away all together, it would soone growe againe, and wax as copious as it was before. So although our credit and reputation be cut and shauen, as a man may say, by a detracting tongue (which Dauid saith is like to a *sharpe razour*) we must not therfore be disquieted, for by and by it will spring foorth againe, not only as faire as euer it was, but much more sound and beautifull. But yf our vices, dissolute manners, and wicked life, take our reputation from vs, it will scarce grow againe, or be restored entirely, because it is so in a manner pulled vp by the roote. For the roote of true reputation, is virtue and good life, and therfore, as long as that is aliue in vs, our fame and credit will allways sprout and growe, and bring foorth fruit of honour and estimation, due to virtue. When vaine conuersation, vnprofitable familiarity, fond frindship, & haunting of idle companie, hurt our reputation: we must presently renounce and for-

forsake them, for a good name is
more price and valew then all vaine co
tentments and passe times; But yf
the exercise of pietie, for profit and e
crease in virtue and deuotion, for ma
ching cheerfullie towards eternall hap
pinesse, men grumble, repine, murmur,
and cauill at vs: then suffer these ma
stiues to bark against the moone, for
though they may be able for a time, or
among sone men, to raise an ill opi
nion against our good name, and by
that meanes as it were shaue and pole
away that ornament of our virtues; they
will notwithstanding spring vp againe
as abundantly as before, and the razour
of these malicious back biting tongues,
wilbe to our credit, as the gardeners
hook to the vine; which by cutting
of leaues, and pruning some super
fluous brāches, makes it become more
fructifull.

5. Let vs fixe our eyes alway vpon
our Sauiour Iesus Christ crucified for
vs, and marche on confidently in his
seruice, simplie and plainlie, yet pru
dentlie and discreetlie: and he wilbe
the protectour of our reputation;

e ſuffer it to be taken from vs; it is
ther to honour vs with a farre more
lorious renowne, or at leaſt wiſe to
ake vs profit in the exerciſe of holy
umilitie, wherof one onely ounce,
better then a thouſand pounds of
onours and eſtimations. Yf we be
iniuſtlie defamed, let vs meekly and
uietly oppoſe the plaine truth againſt
lſe calummation: yf then neuer
e leſſe cauills perſeuer, let vs like-
iſe perſeuer in humbling our ſelues,
eſigning our reputation, together
ith our ſoule into Gods hands, we
annot place it in better ſecuritie;
et vs ſerue God in infamie or good
ame, according to ſaint Paules ex-
mple, that we may ſay to God with
Dauid, for thee (ô Lord) haue I
uffered ſhame, and confuſion hath
couered my face. I except neuerthe-
eſſe certaine enormious crimes, ſo
nfamous, that no man ought to ſuf-
ere him ſelfe to be falſelie charged
ith them: when he can lawfullie
iſproue the defamers; and cer-
aine perſons likewiſe, vpon whoſe
eputation and credit the edification

of

of manie ſoules dependeth: for in
caſes we muſt with tranquillitie and
creet moderation, ſtand vpon the
fence of our honour and good na
according to the doctrine of al divi

*Of meeknes and gentlenes towardes
neighbours; and remedies against
anger.* CHAP. 8.

1. THE holy Chriſme which b
apoſtolicall tradition we vſe
the churche of God for con
mations and conſecrations, is compo
ſed of oile of Oliues, mingled wi
Baulme: which beſide other things, re
preſenteth vnto vs, the two deere an
louely virtues which shined in
ſacred perſon of our Lord, and whic
he moſt particularly did commēd vn
vs, as yf by them our hart were eſpeci
ly to be conſecrated to his ſeruice, a
applied to his imitation: *Learne of
(ſayth he) for I am meek & humble of
Humilitie perfecteth vs to God
and mildnes, or meeknes towards
neighbour. The Baulme which

yde before) ſinketh to the loweſt pla-
e in all other liquors, repreſenteth hu-
ilitie: and the oyle of Oliues, which
wimmeth always aboue other liquors,
gnifieth mildnes and affabilitie, which
mong all virtues is moſt excellent and
f delightfulleſt appeerance, as being
he flower of charitie: for charitie (ac-
ording to S. Bernard) is then moſt
erfect, when it is not onely patient,
ut mild alſo and courteous.

2. But take heede, Philotheus, that
his myſticall Chriſme, compoſed of
meekenes & humilitie be indeed with
n thy hart, for it is one of the greateſt
ubilities of the deuil, to make many
man verie curiouſly ſtudie, to make a
hew of theſe two virtues in words and
exteriour complements, who not exa-
ming throughly their inward affections
eſteeme them ſelues humble and meek,
where as in deed they be nothing ſoe;
which we may well perceaue, becauſe
for all their ceremonious mildnes and
humilitie, at the leaſt croſſe word gi-
uen them, at the verie leaſt iniurie prof-
fered them, they puffe and ſwell like
toades, with meruailous arrogancie and
impa-

impatience. They ſay, that thoſe haue taken the preſeruatiue, cu monlie called, the grace of S. P ſwell not at all by the bityng and ſt ging of vipers, prouided that the p ſeruatiue be not counterfeit: in manner, when humilitie and milde are true and vnfained, they preſerue from the burning ſoares and ſwelli humours, which iniuries are wont raiſe in mens harts. But yf being ſtu and bitt by the ſlanderous and ma cious tongues of our enemies, we ſwe with fiercenes, ſpite, and rage: it an euident ſigne, that our humilitie meeknes, is not franck and free, b artificiallie counterfetted.

3. That holie and illuſtrious patriarche Ioſeph, ſending back his brethren from Egypte to his father, gaue them this only aduice: *Be not angrie in the way.* I ſay the ſelf ſame to thee, Philotheus, this wretched life, is but a waye to the happie life of heauen: let vs not be angrie one with another in this waye, but marche with the troupe of our brethren and companions ſweetlie, peaceably, and louingly: and

meane

meane we should do so roundly without
ll exception. Be not angrie at all, yf it
e possible, take no occasion or pre-
xt what soeuer be offered, to open
he gate of your hart to anger, for. S.
ames tells vs very briefliе, and without
y distinction or reseruation: *the anger*
f man worketh not the iustice of God.

4. We must indeed resist the euil,
nd suppresse the vices of them that are
nder our charge, constantly and stout-
; but yet mildly, and peaceablie. No-
hing so soone tameth the Elephant
eing angred, then the sight of a litle
ambe: nothing breaketh so easilie the
orce of canon shott, as soft wooll: we
steeme not so much the correctiō that
roceeds from passion, though it be ac-
ōpained with neuer so much reason, as
hat which hath no other cause or be-
inning but reason. For the soule of mā
eing naturallie subiect to the rule of
eason, is neuer subiect to passiō but ty-
annicallie: and therfore when reason is
ccōpained with passion she maketh her
lf odious, her iust gouernement being
ased & vilyfied, by the felowship of the
iat passiō. Princes do honour & cōfort
their

their people exceedinglie when
visit them with a peaceable traine;
when they come garded with
med troupes, though it be for the
of the commonwealth, their comm
allwaies displeasing and dammage
for let them keepe militarie disci
neuer so rigorously among their
diours, yet they can neuer bring it so
passe, but some disorder will
chaunce, whereby the good poore
is iniuried. Euen so, as long as re
ruleth, and exerciseth sweetly and
dly the chastisements, corrections,
reprehensions due to offences, altho
they be inflicted exactly and with
gour, euerie man loueth and liketh
it: but when she brings with her
armed passions of wrath, choler, spi
and rage, taunts, and frownings (wh
S. Austin calleth the soldiours of
son) she maketh her self more
ded then loued, and euen her o
hart becomes therby afflicted, and
handled.

5. Better it is (sayth the same
rious Saint writing to his frind P
turus) to denie the entrie to anger,

neuer vpon ſo iuſt & reaſonable a cauſe, then to receaue it, be it neuer ſo litle into our harts: for being once admitted, it is hardly gott out adores againe: for it entreth like a litle braunche, and in a moment waxeth a great tree: and yf it can but gaine the night of vs, that the ſunne do but ſett vpon our anger (which the Apoſtle forbiddeth) conuerting it ſelfe into hatred and rancour, there is almoſt no remedie to be freed from it: for it nourisheth it ſelf with a thouſand ſurmiſes and falſe perſuaſions: becauſe neuer was there yet any angrie man, that thought his anger to be cauſeleſſe, or vniuſt. It is better then and eaſier, to learne and accuſtom our ſelues, to liue without choler, then to vſe our choler and anger moderatly, and diſcreetly. But yf through imperfection and frailtie, we find our ſelues ſurpriſed and ouertaken therwith, it is better to chace it away ſpeedelie, then to ſtand dalliyng and as it were copning with it. For giue it neuer ſo litle leaue, and it wilbe miſtreſſe of the fort, and like the ſerpent, which can eaſilie draw in his whole bodie, where he can once get

in his head.

6. But thou wilt say, how shall I re-
presse and refraine my anger once hea-
ted and inflamed? Thou must Philo-
theus, at the first assault of choler, spee-
dilie assemble thy forces together, re-
flecting vpon that which thou hast in
hand, not rudely nor violently, but mil-
dly and gentlie, though seriously and in
all earnest. For as wee see in the audien-
ces & assemblies of the senats or courts
the vshers, with criyng of peace, ma-
ke more noise a great deale, then those
whome they bid to be silent: so it hap-
peneth manie times, that endeauouring
with impetuositie and manie forces to
assiwage our choler, we stirre vp more
perturbation and trouble in our selues,
then the motion it self of choler had
done before, so that the hart being thus
troubled, is no more maister of it self.

7. Secondly after this soft and swee-
straining of thy powers, to reflect vpon
them selues, practize the aduice which
S. Austin being now old, gaue vnto
the young bishop Auxilius. Doe (saith
he) that which a mā should doe. Yf hap-
ebchaunce thee, which the mā of God

ſayd, in the pſalme. *My eye is troubled for anger*, haue recourſe vnto God criyng, *haue mercy vpon me ô Lord*, that he may ſtretche foorth his right hand to repreſſe thy choller. I meane, that we ſhould inuoke the aſſiſtance of God, when we perceaue our ſelues shaken with choler; imitating the Apoſtles, when they were toſſed with winds and tempeſt vpon the waters, for he wil cõmãd our paſſiõs to ceaſe, & cauſe a quiet calme to enſew. But I admonishe thee, that alway the praier which thou makeſt againſt this paſſiõ of ãger which thẽ poſſeſſeth & preſſeth thee, be exerciſed meeklie, leaſurly, & calmely, not violẽtly, haſtely, or turbulẽtly, & this ſelf ſame rule muſt be obſerued in all remedies which are applied againſt this paſſiõ of anger.

8. Thirdly, ſo ſoone as thou perceaueſt, that thou haſt done ſome act of choler, repare and redreſſe the fault immediatly, with another contrarie act of mildnes, exerciſed promptly and ſweetly towards the ſame perſon, againſt whome thou waſt angrie. For as it is a ſoueraigne remedie againſt liyng, to vnſay it, and goe back from the lie, euen

in the verie place where thou toldeſt it: ſo is it an excellent ſalue againſt anger, to applie ſodainly, and out of hand, a contrarie act of mildnes and courteſie: for greene wounds (they ſay) are eaſieſt to be cured.

9. Fourthely, when thou art at repoſe and tranquillitie, and whithout any occaſion or ſubiect of choler, make great ſtore and prouiſion (as they ſay) of meeknes, and gentlenes, ſpeaking all thy words, and working al thy actions, and vſing all thy behaueour, in the ſweeteſt, ſofteſt, and mildeſt manner thou canſt: calling to mind that the ſpouſe in the canticles, had hunnie, not only in her lippes, but alſo vnder her tongue, that is in her breſt: nor hunnie only, but milk too; for ſo we muſt not only haue ſweete and courteous wordes to our neighbour, but they muſt proceed alſo from the bottom of our hart. Neither muſt we haue this nun[illegible]-ſweet mildnes, which is pleaſaunt and odoriferous, in our conuerſation with ſtrangers, & forreners abroade, but with all this milk ſweet behaueour, and fatherly, or brotherly cariage alſo within doores, amongſt

amongſt our domeſticall frinds, and neere neighbours: wherin they are greatly to ſeek, who in the ſtreet be like Angels, and within theire houſe, ſeeme almoſt deuils.

Of ſweetnes and gentlenes towardes our ſelues.

Chapter 9.

1. One of the beſt exerciſes of meeknes, is that which we may practize towards our owne ſelues: neuer deſpightfully fretting againſt our owne imperfections. For though reaſon command, that we ſhould be diſpleaſed & ſorrie when we committ any faults, yet we muſt allway eſchew all melancholie, deſpightfull, & bitter diſpleaſure: wherin manie do egregiouſly offend, who ſtirred vp a litle to choler and anger, are angrie that they be angrie, & frett & chafe, to ſee themſelues chafe; for by this manner of proceeding, their hart is (as a man may ſay) ſoaked in choler; and though it ſeemes to them, that the ſecond anger, conquers and bannishes away the firſt,

yet notwithstanding it openeth an entrance and a passage, for a new choler at the first occasion that shalbe offered. Besides that these angers, frettings, and bitter chafing against our selues, tend to pride, and haue no other roote nor beginninge but self loue, which troubleth and vnquieteth the soule to seeme self vnperfect.

2. The dislike then which we must haue of our faults, must be a sober, quiet and setled dislike. For as a iudge, punisheth much better any malefactour, when he giueth sentence, his reason being vntroubled with passion, and his spirit in calme, then yf he should pronounce the sentence with a passionate minde, because iudginge in passion, he chastiseth not the faults according as they are, but according as he himself is: so we correct our selues much better, by calme & setled repentance, then by sower, fretting, and fuming dislike; for repentance done with violence of passion, is neuer according to the heauinesse of our fault, but according to the sway of our inclinations. For example, he that much affecteth chastitie, will

ver himself with an vnspeakeable bitterneſſe, for the leaſt fault that he should committ againſt it: and will but laugh at a groſſe ſclander and detraction proceeding from him. On the other ſide, he that hateth the ſinne of detraction, will afflict his ſoule for murmuring a litle, and make no reckening of a grieuous fault cõmitted againſt chaſtitie: & ſo of others. And this ſpringeth frõ no other fountaine, thẽ that they iudge not their conſcience by reaſon, but by paſſion.

3. Beleeue me Philotheus, as the good aduiſes of a father, giuen ſweetly & hartely to his child, haue farre more operation to correct him, thẽ choler & indignatiõ: ſo whẽ our ſoule shal haue done any fault, yf we reprehẽd it with a quiet & ſweet reprehenſiõ, more by cõpaſſiõ, thẽ by paſſiõ, & gẽtlie encouraging our ſelues to amendment, the repentance conceaued thervpon, will penetrate farther, and ſinck deeper in vs, then a frettfull, angrie and ſtorming repentance.

4. For my part, yf (for example) I had a great affection and deſire, not to fall into the ſinne of vaine-glorie, and yet notwithſtanding should haue

fallen grieuouſly into the ſelf ſame vice. I would not reprehend my ſoule in this manner: Art thou not a miſerable and abominable caytife, that after ſo many reſolutions, haſt ſuffered thy ſelf to be caried after this vanitie? fie for ſhame, lift not vp thy eyes to heauen, blind, impudent, traitorous, and diſloyall to thy God; and ſuch like chafing fumes of reprehenſion; but I would reprehend it rather with reaſon, and compaſſiuely in this ſort. Ah my poore hart, we are now fallen into the ditche, which we had ſo reſolutely determined to eſcape. Well, let vs out againe, and forſake it heerafter for euer. Let vs yet againe call vpon the mercie of God, and truſt in it, and hope that he will louingly aſſiſt vs, to make vs hence forward more conſtant, and ſo let vs turne into the plaine way of humilitie. Courage my ſoule, from this day we will ſtand vpon our watch and garde, God will ayde vs, we ſhall proſper by his grace. And vpō this gentle reprehenſion, would I build a ſound and firme reſolution, neuer to fall againe into that fault, vſing to that end the meanes conuenient, and eſpecially

the aduice of my director.

5. But yf notwithstanding, one finds, that his hart is not sufficientlie moued with this sweet manner of reprehensiō: he may reproache the fault to him self, & check his soule somwhat roughly, to raise a virtuous shame in it: prouided that after he hath thus roundely rated & reuiled his hart, he end sweetly and meekly, concluding all his chiding, with a mild quiet confidence in God, imitating that great penitent, who seeing his soule afflicted, eased it in this manner: *Why art thou sad, ô my soule, and why doest thou trouble me? Hope in God, for I will cōfesse vnto him, the saueing health of my countenance, and my God.*

6. Raise vp againe thy hart therfore frō his fall, with all reposed quiet, humble thy self hartelie before God, acknowledginge thine owne miserie, not much wondring at thy fall; for it is not straunge, that weakenes should be feeble, or miserie wretched. Yet for all that, detest from thy hart, that thou hast so often offended God, and with cheerfull courage, and humble confidence in his mercie, returne to the path of virtue

from which thou haſt ſwarued.

That we muſt handle our affaires with diligence, but not with too much eagrenes, and ſolicitude.

Chapter 10.

1. The care & diligence which we ought to haue in our buſines, are things much different from ſollicitude, carke, and ouermuch earneſtnes. The Angels haue care of our ſaluatiō, & do procure it diligently: but for all that they take no thought, they are not ſolicitous therfore, for care and diligence in our cauſe belonge to their charitie: ſolicitous, & vexinge thoughts, be cleane contrarie to their felicitie: for care & diligēce may be accōpanied with tranquillitie & peace of mind, but ſolicitude is allways ioyned with trouble of ſpirit.

2. Be carefull then and diligent in all thy affaires, for ſince God hath cōmēded them to thy truſte and charge, it is his will that thou take care of them: but if it be poſſible, be not ſolicitous, take no thought for them, vndertake them not with anxietie, and too much feruour:

forc

force not thy ſelf in the matter, for all violent impreſſions trouble the iudgement and blind reaſon, and hinder vs from doing well, that which we deſire to do ouer earneſtly.

3. When our Lord reprehēded S. Martha, he ſayd: *Martha, Martha, thou art ſolicitous, and troubleſt thy ſelf about many things.* Where thou ſeeſt, yf she had been onely carefull, she had not been troubled, but becauſe she was full of ſolicitous thoughts, & vnquietneſſe, she vexed & troubled her ſelf, and for that cauſe did our Lord reprehend her. Riuers which glide ſmoothely through the dale, beare great boates, & rich merchandiſe, & the raine which falleth gentlie in the champion countrie, maketh the ground to abound in graſſe & corne; but brookes & rilles, which runne with violent downe-falles, or great ouerflowings, ruine the bordering villages, and are vnprofitable for traffique; as likewiſe tempeſtuous and ſtormie shewers, ſpoile both fields and meadowes: Neuer came work to be well donne that was folowed with too much earneſtnes. We muſt diſpatche with leaſure, and ſoft fire, maketh ſweet

malt (as the old prouerbe ſayth:) he that maketh too much haſt, (ſayth Salomon) is in danger of ſtumbling or hurting his feet: we ende our affaires ſoone enough, when we end them well enough. Droanes make more hunnie then Bees, and flie much more haſtelie, but they make combes onely and not honny: ſo they that take exceſſiue thought, and goe about their buſineſſe with ouermuch ſolicitude, ordinarilie, neither do much, nor well.

4. Flies diſquiet vs not by their ſtrength, but by their number: and great affaires doe not vexe vs ſo much, as a nomber of affaires of litle valewe; what ſoeuer affaires then befall thee, receaue them contentedly, with meekenes, and repoſe of ſpirit, & endeuour to diſpatch thē by due order, one after another, for yf thou ſtriue to doe them all at once, the ouermuch labour will tyre & weerie thee, & make thee grone vnder the burthen, & diſable thee from bringing any thing to good end.

5. In all thy buſineſſe, repoſe thy ſelf wholly vpō Gods prouidence, by whoſe onely meanes thy deſignements will

growe to a good effect: yet neuertheleſſe for thyne owne part be diligẽt, & do thy endeauour faire and ſoftly, cooperating with Gods help: & thus doing, beleeue what ſucceſſe ſo euer folowes thy endeauour, is moſt profitable for thee (yf thou placeſt thy confidence in God as thou shouldeſt) how euer it ſeeme good or bad, according to thy owne particular iudgemẽt. Like as litle childrẽ who with one hãd hold faſt by their father, & with the other gather ſtrawberries or primroſes alõg the hedges: ſo whilſt thou manageſt the affaires of this worlde with one hand, lay hould with the other vpon the prouidence of thy heauenly Father: turning thy ſelf toward him frõ time to time, to ſee yf thy husbãdrie and labours be pleaſaunt vnto him. And take heede aboue all things, that thou let not goe his hand, or become vnmindfull of his protection: for ſo thou wilt not be able to goe one only ſtep without falling to groũd. My meaning is (my Philotheus) that amidſt thy affaires, & cõmon occupations, which require not ſo earneſt attentiõ, thou thinck vpõ God more then vpon thy affaires; and when thy affaires

be of ſo great importãce, that to be well done, they require thy whole attention: then alſo oftentimes thou muſt reflect vpon God; And as they that saile vpon the ſea, to arriue at the deſired coast looke more often vp to heauen, then downe vpon the ſea where they saile: doe thou ſo, and God will work with thee, in thee, and for thee, and all thy labours shalbe ſecõded with cõſolation.

of Obedience.

CHAPTER II.

1. CHARITIE onelie placeth vs in the hight of perfection, but obedience, chaſtitie, and pouertie are three excellent inſtruments to attaine vnto it. Obedience conſecrateth our ſoule, chaſtitie dedicateth our bodie, pouertie applieth our goods & ſubſtance, to the loue, & ſeruice of almightie God. Theſe be the three branches of the ſpirituall croſſe, which euerie man muſt beare, all three grounded vpõ the fourth vnderbraunche, which is humilitie. I will not ſay anie thing of these three virtues as they are vowed ſolemnelie,

nelie, for ſo they appertaine onelie to religious perſons: nor as they are profeſſed by a ſimple vowe, for though alwayes a vowe giueth a peculiar valew and merit vnto all virtues, yet for the purpoſe which heere we pretend, it is not neceſſarie they ſhould be vowed, ſo that they be well obſerued. When they are vowed ſolemnelie, they place a man in ſtate of perfection, but to come to perfection it ſelf, it ſufficeth that they be well obſerued: for there is great difference betwixt the ſtate of perfection, & perfectiō it ſelf; all biſhops & religious are in the ſtate of perfection, and yet all attaine not to perfection, as we ſee but too too often. Let vs endeuour then, Philotheus, to practiſe well theſe three virtues, euerie one of vs according to our vocation: for though they promote vs not to the ſtate of perfection, they will bring vs to perfection it ſelf, and we all haue obligation to practiſe theſe virtues, though not all after one faſhion.

2. There are two ſorts of obediēce: the one neceſſarie: the other voluntarie. By neceſſarie obediēce, thou muſt obey thy eccle-

eccleſiaſticall ſuperiours, as the Pope, Archbishops, Bishops, Paſtours, and ſuch as are their deputies: thou muſt obey thy ciuil ſuperiours, to wit, thy Prince, and his magiſtrats, which he hath eſtabliſhed ouer thy countrie: and finally, thou muſt obey thy domeſticall ſuperiours, father and mother, maiſter and miſtreſſe. This obedience is called neceſſarie, becauſe no man can exempt him ſelfe, from the debt and dutie of obeying the aforeſayd ſuperiours, whome God hath placed in authoritie, to command and gouerne, eache one according to the charge appointed vnto him ouer vs. Doe then that which they commaund, and that is neceſſarie obedience: but to doe this more perfectly, their counſailes alſo, muſt be followed & their inclinations and deſires, ſo farre as charitie and prudence will permitte thee. Obey them, when they command ſuch things as are agreeable to thine owne will, as to eat, to recreate thy ſelf: for though it ſeeme no great virtue to obey in theſe occaſions, yet would it be a great vice to diſobey in them. Obey them when they com-

command things that are indifferent in them ſelues, or in thy iudgement, as to weare this, or that habit, to goe this way, or that way, to ſing, or to be ſilēt: and it wilbe verie commendable obedience. Obey them when they commandhard, diſpleaſaunt, and vneaſie things: and it wilbe perfect obedience.

3. Obey I ſay ſweetly without replie, promptly without delaye, cheerfullie without repining, and aboue all, obey louingly, for loue of him, who for our loue made him ſelf obedient, euen to the death of the croſſe, and who (as *S.* Bernard ſayth) choſe rather to loſe his life, then to loſe obedience.

4. To learne to obey eaſilie thy ſuperiours, accuſtome thy ſelf to condeſcend and folow the will of thy equalls, giuing place to their opinions, when they are nor vicious, or naughtie, without all ſtrife wrangling or contention, accommodate thy ſelf willingly to the deſires of thy inferiours, ſo farre as reaſon may permitte, and neuer exerciſe any imperious commands ouer them, ſo long as they be good and virtuous.

5. It

5. It is a great deceit and errour vs, to imagin that we would obey men easilie, if we were religious, when we find our selues rebellious to such as God hath placed ouer vs.

6. We call that obedience voluntarie, wher vnto we bind and oblige our selues by our owne choice, and election, and which is not imposed vpon vs by anie other. Men choose not ordinarilie their prince, their bishop, their father or mother, nor manie times men their wiues, nor woemen their husbands, but they choose their ghostlie father and spirituall director. Yf then they choose by vow to obey, (as we saydabone, that the holie mother Theresa, besides her obedience solemnelie vowes to the superiour of her order, bound her self by a simple vowe to obey father Gratian) or if without a vowe thou dedicate thy self to the obedience of some guide and gouernour, yet allwayes this obedience termed voluntarie, because it is grounded, vpon our free will, and depends vpon our owne election.

7. We must obey all our superiours,

ut euerie one in that, in which he hath harge ouer vs: as in that which belongeth to ciuil policie, and publique affaires, we muſt obey our prince; our prelats in that which belongeth to eccleſiaſticall matters; our father, our huſband, & our maiſter in domeſtical buſineſſe; and our ghoſtlie father or ſpirituall directour, in the peculiar guidance of our conſcience, and ſoule.

8. Cauſe thy ghoſtlie father, to order diſpoſe, and impoſe, all the actions of pietie, which thou shouldeſt exerciſe, for ſo they wilbe more excellent, clothed with a double beautie and merit; the one taken from them ſelues, becauſe they are good of their owne nature and ſubſtance; the other taken frō thy obedience to thy directour, in virtue wherof thou doeſt performe them. Happie are the obedient, for God will neuer ſuffer them to goe aſtraye.

Of the neceſsity of Chaſtitie.

CHAPTER 12.

1. CHaſtitie is the lillie of virtues; it maketh mē equall to Angels. Nothing is beautifull but by puritie:

puritie : and the puritie of men, chaſtitie. Chaſtitie is called honeſ and the profeſſion therof, honour is named, integritie ; and the contr therof, corruption. In few word chaſtitie hath this excellencie a pa to be iointly, the beautifull and lou virtue of ſoule and bodie.

2. It is neuer lawfull to receaue a vnchaſt delight from our bodies in a ſort whatſoeuer, but onely in lawf marriage : for the ſanctitie of that crement by iuſt recompence, repaire the loſſe we receaue in that kind pleaſure. And yet euen in marriage, t honeſtie of the intention muſt alwa be kept, that though there be ſome decencie in the delight taken, yet the be always puritie and cleannes, in t intention and will that receaueth i The chaſt hart, is like the mothe pearle, which receaueth no drop brackish water, but onely the dew that falleth from heauen : and a cha hart admitteth no pleaſure, but on in marriage, which is ordained fro heauen : Excepting onelie the lawf delight of marriage, it is not lawfull

uch as in thought, to entertaine vo-
ntarilie, and deliberatlie, any vo-
ptuous or carnall delight.

3. The first degree of this virtue, may
e (my Philotheus) to take heed of in-
rtaining any kind of pleasure, that is
rohibited, or forbidden; as all those,
re, which are receaued out of marria-
e; and those likewise which are taken
marriage, but not according to the
le of marriage. For the second degree,
efraine as much as is possible, from all
profitable and superfluous delights,
though lawfull, and permitted. For
ethird degree, fix not thy affection
pon the pleasures and delights ordai-
ed and commanded in marriage it self,
or though it be lawfull to vse those de-
ghts, which are necessarie for the
nd, and institution of matrimonie, yet
or all that, we must neuer fix our hart
nervpon.

4. All persons and estates need this
rtue. They that be in widowhood,
ust haue a courageous and strong
astitie, to auoide not onlie the pre-
nt or future obiects, and occasions of
elights, but to resist the imagination

which

which lawfull pleasures, receaued in marriage in former times, may breed in their remembrance, their minds there fore being more subiect to vncleane allurements, and vnchast impressions. For which cause S. Augustin admires the puritie of his deere frind Alypius who had whollie despised and forgotten the pleasures of the fleshe, though tasted by him sometimes in his youth. And trulie we see, that when fruites are not yet tainted with rottennesse, they may be wel preserued, some in straw, some in sand, & some in their owne leaues: but being once tainted with a little rotte, it is almost impossible to preserue them long, but by confiting or conserving them in honnie and sugar. Euen so chastitie which is not yet violated may manie wayes be garded and kept whole, and vntouched: but being once corrupted, though but a litle, can not be preserued, but by an excellent deuotion, which (as I haue oft repeated) is the honnie and sugar of the mind.

5. Virgins haue need of a merueilous simple and tender chastitie, not suffering the touch of anie thing contrarie to

their cleannes, but to bannisbe without all delay from their verie thoughts, all sorts of curious conceipts, representations, or remembrances of carnall pleasures: which indeed, deserue not that men should desire them, since Asses, and swine be more capable of them, then men. Lett these pure and louely-cleane soules therfore, neuer doubt, but that chastitie is incomparablie better, more delightfull, & more honourable, then anie pleasure cõtrarie thervnto. For, as great Saint Hierom sayth, the deuill endeuoureth violentlie, to force virgins to desire the triall of these fleshlie pleasures, presenting and painting them to their thoughts, infinitlie more pleasaunt and delicious, then indeed they are: which manie times troubleth them much, esteeming (as this Saint sayth) that to be more sweet, which they haue not as yet tasted. For as the litle Butterflie, seeing the flame of a candle, houeteth curiouslie about it, to proue whether it be as sweete, as it is faire; and forced with this fantasie, ceaseth not, till she burne her selfe to death at the

at the verie first triall: so these yo
folk, suffer themselues oft times, t
seased with the fond and false imag
tion, which they frame of the plea
of voluptuous flames, that after m
curious thoughts spent vpon them,
fine they cast them selues vtterly a
in the triall of them; more sottish
foolish in this, then the butterflie
which haue some occasion to imag
that the flame is sweet, because it
beautifull: wheras these fond fooli
knowing that the pleasures which th
houer about, are indecent, & dishon
abstaine not for all that, to prosequ
their beastlie and brutish delectation.

6. As for maried folk, though th
common people cannot be persuad
therto, yet is the virtue of chastit
most necessarie to them: for chastit
of marriage, consisteth not in abst
ning absolutly and wholly from carn
pleasures, but in being continent, mo
derate, & temperate in the vse of the
Now as this commandement (be a
gry, but sinn not) is in my opinion
der then this, (be not angry:) whic
rather giuen to auoide anger, then

rule and gouerne it: ſo is it farre eaſier to keep ones ſelf altogether frō fleshlie delights, then to keepe due moderation and temperance in them. True it is, that the holy licence of marriage, hath a particular force and virtue, to extinguishe and allay, the heat and fire of concupiſcence. But the frailtie of them that enioy this licence, paſſeth eaſily from permiſſion, to diſſolutenes, and from the vſe, to abuſe. And as we ſee many rich men to robbe and ſpoile, not for want, but for couetouſneſſe: ſo likewiſe we ſee many married folk, to exceed in intēperance and laſciuiouſneſſe, notwithſtanding the lawfull obiects, wherin they might & should containe their deſires: their vnbridled concupiſcence being like wild-fire, which runneth ſcorching and burning heer and there, without reſting in any one place. It is allways dangerous to take violent purgations; for yf one take more then they should, or yf they be not well prepared, the poore patient receaueth much damage thereby: Marriage was bleſt, and ordained in part, for a purgation, and remedie againſt concu-

piſcence; and it is, no doubt, a very good remedie: but yet violent, and conſequently ſomewhat dangerous, if it be not diſcreetly applied.

7. Moreouer, the varietie, and chaunge of humane affaires, beſides often and long diſeaſes, do many times ſeparate husbands from their wiues: and therfore married folke, do ſtand in neede of two kinds of chaſtitie, the one for abſolute abſtinence from fleshlie delight, when occaſions occurring do ſeparate them: the other, for moderation and temperate vſe of mariage pleaſures, when they liue together. S. Catherin of Sienna ſaw among the damned, very manie ſoules grieuouſlie tormented, for violating the ſanctitie of holy matriage; not for the greatnes of the ſinne, (as. Saint Catherin vnderſtood) for murthers, and blaſphemies are much more enormous: but becauſe when they vſed theſe pleaſures vnlawfully, they made ſmall conſcience of them, and therfore continued the longer in them.

8. Thou ſeeſt then that chaſtities neceſſarie for all ſorts of people: ſome

peace with all men (sayth the Apostle) *and holines, without which no man shall see God:* Where, by holines, is vnderstood chastitie, as S. Hierom, and S. Chrysostom obserue. No my Philotheus, none shall see God without chastitie; none shall dwell in his holy tabernacle, that are not pure of hart; and, as our Sauiour him self sayth, dogges and vnchast shalbe bannished from thence, and *happie are the pure of hart, for they shall see God.*

Aduices how to preserue chastitie.

CHAPTER 13.

1. BE exceeding diligent to withdraw thy self from all occasions and baytes of incontinencie; for this vice worketh insensible, and vnperceaued: and from verie litle beginings, proceeds to great incõueniences. It is allwayes more easie to auoide damage before it come, then to redresse it when it is happened.

2. Mens bodies are like glasses, which cannot be caried together touching

ching one another, without danger of breaking; and like fruicts, which be they neuer so sound and well-seasoned, yet by touching one another, are tainted with rottennesse. Water it self in a vessel, be it neuer so fresh, being once touched by any beast, cannot long time be preserued in his freshnes. Neuer suffer any man (ô Philothee) to touch thee vnciuilly, eyther for myrthe, or for fauour: for though peraduenture chastetie may be preserued in those actions, that are more of lightnes then of malice: yet the puritie and flower of chastitie, receaueth some detriment & losse by them. But to suffer thy self to be touched dishonestly by any, is the vtter ruine and ouerthrow of chastitie.

3. Chastitie dependeth of the soule as of her originall roote, and respecteth the bodie, as the matter about which she worketh. This is the cause that she may leese her self by all the exteriour sences of the bodie, and by the temptations and desires of the soule. It is lasciuiousnesse to behold, to heare, to speak, to smell, or touch any dishonest thing, when the soule obserueth it, dal-

dallieth in it, and taketh delight and pleasure therin. Saint Paul in one word sayth: *Let not fornication be so much as once named amongst you.* The Bees not only refuse to touch any carrion, but hate extremly, and therfore flie hastely, from all vnsauourie smells proceeding from it. The sacred spouse in the Canticles is sayd, to haue her hands full of myrre that it droppeth downe from her fingers, and myrre preserueth from corruption; her lippes are coloured with a blushing vermilion, betokening modestie and shamefastnes in words; Her eyes are of Doues, for their puritie; she weareth golden earings, as neuer daring to heare of any vncleannesse; her nose is cõpared to the cedars of Libanus, that are incorruptible: such ought to be the soule of Christs seruant, chast, honest, cleane in hands, lippes, eyes, eares, and all her bodie.

4. To this purpose will I tell thee what the ancient father Iohn Cassian reporteth, as from the mouth of Sainct Basil the great: who speaking of him selfe, sayde: *I know not what belongeth to Women, yet am I not a Virgin.* For

truly chaſtitie may be loſt as manie wayes, as there be kindes of laſciuouſneſſe, and fleshlie delights: which according as they are great or litle, ſo dee they weaken, wound, or kill it outright. There are certaine particular frindships, and vndiſcreet, foolish, ſenſuall paſſions, which to ſpeak properlie, do not violate and corrupt chaſtitie, but yet do greatlie weaken it, and ſtaine the beautifull white of this pure virtue. There are other familiarities and paſſionate frindships, not onelie indiſcreet, but vitious; not onelie fond, but dishoneſt with all; not onelie ſenſuall, but carnal: and by theſe chaſtitie is at leaſt ſorelie hurt, and wounded: I ſay at the leaſt wounded, becauſe it dieth and perisheth altogether, when theſe dalliances and wanton actions do cauſe in the flesh the vttermoſt effect of voluptuous delight: for then it is loſt more vildly, wickedlie, and deteſtablie, then when it is corrupted by fornication, by adulterie, by incest; ſince theſe latter kindes of dishoneſtie are onlie ſinnes; but the former (as Tertulliã ſayth in his booke of chaſtitie,) sham-

shamfastneſſe) are certaine monſters of iniquitie. Now neither Caſſiã, nor I my ſelf thihck, that S. Baſils words are to be vnderſtood of any ſuch filthie diſorder, when he ſayd of him ſelf, that he was no virgin: but he ſayd ſo onelie for vnchaſt & voluptuous thoughts, which though they defiled not his bodie, yet did they contaminat his ſoule, of the puritie and chaſtnes wherof, all generous and noble ſpirits are exceeding iealous.

5. Haunt not the companie of vnchaſt perſons, principallie, if withall they be shameleſſe, and impudent, as for the moſt part they be. For as the hee Goates, licking the ſweete Almond trees with their tongues, do make them degenerate into bitter Almonds: ſo theſe wanton ſoules, infected with the ſtinche of fleshlie luſts, do ſcarce ſpeak to anie of either ſex, but they make them in ſome ſort, fall from the cleanneſſe of their chaſtitie: they beare poiſon in theire eyes, and in theire breath like Baſiliskes. But contrariwiſe, keep companie with chaſt & virtuous people: meditate & read oftẽ holy things: for the word of God is chaſt,

and maketh them chaſt, that delight therin: which made Dauid compare it to the Topace, a pretious ſtone, whoſe propertie, is to aſſwage the ardour of concupiſcence.

6. Keepe thy ſelfe allways neere and cloſe to Ieſus Chriſt crucified: ſpirituallie by meditation: and reallie by holie communion: for as they that lie vpon the herbe Agnus caſtus, become them ſelues chaſt: ſo thon reſting and repoſing thy hart in, and vpon God, (who is the true chaſt and immaculate lambe) thou ſhalt ſoone perceaue thy ſoule cleanſed from all kind of laſciuiouſneſſe.

Of pouertitie of Spirit, to be obſerued in riches. CHAP. 14.

1. BLESSED are the poore in Spirit, for theirs is the Kingdom of heauen: accurſed then be the riche in ſpirit, for the miſerie of hell is for them; I call him rich in ſpirit, who hath riches in his ſpirit, or rather hath his ſpirit wholie buſied and buried in his

his riches. The Alcyons make their nests no bigger then the palme of a hād, and leaue but one litle hole in them, on the vpper side: then do they place them vpon the edge of the sea-shore, and frame it so fitme and sound in all parts, that when the waues doe chance to hoise them selues vp, yet the water can neuer get in, but they remaine floting aboue the waues; hauing allways as it were, the vpper hand of the sea, euen in the middest of the sea. Thy hart (deare Philotheus) must be in the self same manner, open onlie to heauen-ward, and impenetrable, neuer geuing place to riches & transitorie goods; with which if thou chaunce to abound, yet keep thy hart free from doating on them with too much affection: let it in the middest of great wealth, be alway maister of thy wealth, aboue thy riches, not beneath, franck and free out of them, not entangled in them. No, no, lodge not this celestiall spirit of thine, in these base earthlie goods, let it be alwayes ouer them, neuer in them.

2. There is great difference betwixt hauing poison, and being poisoned.

Al Apothecaries almoſt, haue poiſon to vſe at diuers occaſions, but they are not for all that empoiſoned; becauſe they haue not poiſon in their bodies, but in their ſhoppes. Euen ſo thou mayſt haue riches, without being empoiſoned at all with them: if thou keep them in thy bagges, or in thy houſe, and not in thy hart. To be riche in deed, and poore in thought, and deſire, is the greateſt felicitie of a Chriſtian: for he hath by that meanes, the commoditie of riches for this world, and the merit of pouertie, for the world to come.

3. Ah Philotheus, no man will confeſſe him ſelf to be couetous, euerie one contemneth in words that baſenes and vilenes of hart: they lay their excuſe vpon the great charge of children which vrgeth them; vpon the rule of wiſdome, which requireth, that men should diligentlie lay vp meanes to liue; they neuer haue too much, ſome neceſſities are always found out to gett more. Nay the moſt couetous wretch of all, will not onelie not confeſſe himſelf to be ſuch, but thincketh

thincketh in his conſcience he is not couetous. No, forſooth, is he not; for couetouſnes is a monſtruous ague, which maketh it ſelf ſo much more inſenſible, by how much more violent and burning it is. Moyſes ſaw that holie fire, which burned in the bush, and yet conſumed it not at all: but this profane fire, conſumeth and deuoureth the couetous perſon, and yet burneth him not; nay in the middeſt of his heates, and ardour, he boaſteth of the cooleſt refreshing ayer that hart could wishe, and eſteemeth his inſatiable and vnquencheable drought, to be a naturall and delectable thirſt.

4. Yf thou deſire long, ardentlie, and vnquietlie the riches which thou haſt not, it is but a ieſt to ſay, that thou deſireſt not to come by them vnlawfullie, neither doeſt thou leaue to be couetous for all that. He that deſireth a long time, with burning thirſt, and vnquiet wishes, to drinck, albeit he deſire cold water onlie, yet he giueth ſufficient witneſſe that he is

troubled with an ague. O my Philotheus, I know not, I, whether it be a iuſt deſire, to deſire to haue iuſtlie, that which another poſſeſſeth iuſtlie: for it ſeemeth to me, that by ſuch, deſire we would proffit our ſelues, by the dammage of others. He that iuſtlie poſſeſſeth anie commoditie, hath he not better right to keep it iuſtlie, then we to deſire to haue it iuſtlie? And why then ſtretche we our deſire to his commoditie, to diſpoſſeſſe and depriue him of it? Although this could be a iuſt deſire, verilie it is not charitable, for we our ſelues would not in anie caſe, that another man ſhould deſire, no not iuſtly, to haue that, which we doe and will iuſtly retaine. This was the ſinne of Achab, who deſired to haue Naboths vinyard iuſtlie, which Naboth much more iuſtlie deſired to keepe: Achab deſired it continuallie, ardentlie, vnquietlie, and therfore offended God.

5. Expect (my Philotheus) to deſire thy neighbours goods, till he him ſelfe deſireth to part from them, for then his deſire will make thy deſire to be not onlie iuſt, but charitable

table alſo. For I giue thee leaue, to haue a diligent care, to augment thy ſubſtance and wealth, ſo that it be done, not onelie iuſtlie, but quietlie alſo and charitable.

6. Yf thou affect much the goods, which thou haſt not, if thou be much troubled about them, ſetling thy hart, and bending all thy thoughts to gaine them, and fearing with a feeling apprehenſion to looſe them, beleeue me, that thou haſt yet the fitte of this burning ague of auarice. For they that haue ſuch fitts, drinck the water that is giuen them, with a haſtie greedines, and a certain attentiue pleaſure, which healthie men accuſtome not to haue. It is impoſſible to take great pleaſure in a thing, but that our affection is much placed vpon it.

7. Yf thou chaunce to ſuffer anie loſſe of thy goods, and feele thy hart clogged with ſorow, and afflicted therwith: beleeue me, Philotheus, thou beareſt ouer much affection to them; for nothing ſo much witneſſeth the loue we beare to a thing which we haue loſt, as the affliction and diſ-

content which we shew for the losse.

8. Desire not then with a full deliberate, and earnest desire, the wealth and commoditie, which thou hast not: and setle not thy hart vpon that which alreadie thou hast; discomfort not thy self for the losses which befall thee: and then thou shalt haue some reason to say and beleeue, that being rich in effect, thou art not withstanding poore in affection; that thou art in deed poore in spirit, and consequently, that the kingdom of heauen appertaineth vnto thee.

How to practise true and reall pouerty, remayning notwithstanding reallie riche.

Chapter 15.

1. The painter Parrhasius, representing in his pictures, the people of Athens by a most witte inuention, painting out their diuerse and variable humours, cholerick, vniust, vnconstant, vncourteous, merci-

full,

full, high-minded, proude, humble, and cowardly: and all this together. But I (my deare Philotheus, would doe more then all this, for I would put into thy hart riches and pouertie both at once, a great care, and a great contempt, of temporall affaires.

2. Take much more care to make thy temporall goods profitable, and gainfull, then worldly men doe. Tell me, the gardiners of great princes, are they not more curious, and diligent to deck and trimme vp the gardens they haue commended to them in charge, then yf they were their owne in propietie? And what is the reason therof? because without dout they consider those gardens, as Kinges and Princes gardens, vnto whome they desire to make themselues acceptable, by their good seruice. My Philotheus, the wealth and possessions which we haue, are none of ours, God hath committed them vnto our charge to cultiuate them, and his will is, that we make them profitable and gainfull: and therfore we doe him good seruice when we take care of them. But this

care

care must be in vs greater, & constanter then worldlings haue of their riches. For their labours are for the loue of them selues, and ours must be for the loue of God. Now as self-loue is violent, troublesome, and hastie; so the care that we take to satisfie this self-loue, is full of vexation, of anguishe, and disquiet; And as the loue of God is sweet, peaceable, and quiet: so the care which proceedeth from it, although it be euen about worldly goods, is both amiable, sweet, and gracious. Let vs then haue this gracious care of preseruing, yea and of encreasing our temporall commodities, whensoeuer any iust occasion shall present it selfe, and so farre forth, as our estate and condition requireth: for God will that we doe so, for the loue of him.

3. But take heed that self loue deceiue thee not, for some-time it counterfaiteth so craftilie the loue of God, that thou wouldst verilie thinck it were the same. Now that it deceaue thee not; and that this care of thy temporal goods, turne not into secret auarice,

ouer-

ouer and aboue that which I ſayd in the chapter going before, we muſt very often practize, a true, reall, and actuall pouertie, in the middeſt of all the riches and wealth, that God hath giuen vs.

4. Allwayes then abādon ſome part of thy goods, beſtowing it vpon the poore with a willing hart, for to giue away that which one hath, is to impouerish himſelf willinglie, and the more one giueth, the more poore he becometh. True it is that God will pay it & rēder it all againe, not only in the next world, but euen in this preſent life; (for nothing ſo much proſpereth our tēporall eſtate, as almes-giuing) but notwithſtāding, vntill ſuch time as God doth reſtore & repay that which thou haſt thus giuē, thou remaineſt by ſo much poorer in deed thē thou waſt. O how holy & rich is that pouertie, which cometh by almes-deeds?

5. Loue poore folk, & pouertie, for ſo ſhalt thou become poore in deed, becauſe as the holy ſcripture teaceth, *we are made like the things which we loue*. Loue makes louers felowes, & equalls; *who is weak* (ſayth S. Paul) *with whome I am not weake?* he might haue ſaid likewiſe: who

is poore, with whome I am not poore for loue made him like those whome he loued. Yf then thou loue the poore in thy hart, thou shalt be trulie partaker of their pouertie, & become as poore as they. But yf thou loue the poore, witnesse this thy loue, by going oftē amōg them: be glad to see them in thine owne house, and visit them in theirs; keep them companie willingly, reioyce that they approache nigh thee in the church, in the street, and els where. Be poore in talking, speaking, and conuersing, courteouslie amonge them: but be riche handed, giuing them liberallie of thy goods, as hauing more abundance.

6. Wilt thou goe one steppe farther, my Philotheus, cōtent not thy self to be poore, but procure to be poorer thē the poore thēselues. And how may that be? The seruant is inferiour to his maister: be thou then a seruant of the poore: goe and attend on them in their beds, when they are sick, I say attend on them, and serue them with thine owne hands: be their cooke thy self, and at thine owne expences, be their landresse, and bleacher of their linnen. O Philotheus, this man-

ner of ſeruice, is more glorious then Kingdome. I cannot ſufficiently admire the ardent affection, with which this councell was put in practize by S. Lewes, one of the greateſt kings vnder the ſonne, & I meane, one oft the greateſt in all kind of greatnes & excellēce. He waited oft times at the table of the poore, whome he nourished, & cauſed three poore men almoſt euerie day, to dine at his owne table, & eat him ſelf often the reliques of their potage, with ſuch a loue as the like hath not beene ſeene. When he viſited the hoſpitalls of ſick folks (which he did verie often) he ſerued them ordinarilie, which had the moſt horrible and loathſome diſeaſes, as lazers, cankers, and ſuch like: and performed all this ſeruice vnto them bare-headed, and kneeling on the ground, conſidering and reſpecting in their perſons, the Saueour of the world: and cherrishing them with as tender a loue, as any ſweete mother could doe her one child. Saint Elisabeth daughter to the king of Hungary, often times put her ſelf amongſt the poore, and for her recreation,

ſome-

ſometimes would apparell her ſelf like a poore woman amongſt her ladies, ſaying vnto them, yf I were poore, thus would I attire my ſelf. O good God (Philotheus) how poore were this Prince and princeſſe, amidſt their royall riches, and how riche were they, in this their admirable pouertie! Bleſſed be they that be poore in this ſort, for vnto them belongeth the kingdome of heauen. *I was hungry, and you gaue me to eate. I was naked and you clothed me; poſſeſſe you the kingdom prepared for you, from the foundation of the world*: will the king of the poore, and of kings, ſay at his great doomes day.

7. There is no man but vpon ſome occaſion, one time or other, ſhall ſtand in need of ſome commoditie. Sometimes comes a gueſt whome we ought, or would entertaine royallie, and for the preſent, we haue nothing to receaue him in good ſort withall; Sometime our beſt apparell is in one place, and we our ſelues in another, where occaſion requireth, that we ſhould goe better clothed. It happens another time, that all the wines of our cellars doe

worke,

worke, and looſe their taſt: ſo that there remaine onely lowe, and greene wines, for our owne vſe. Another time in a long iourney, we light vpon ſome cottage to lodge in, where all things are lacking; wher there is nether table, nor chaire, nor bed, nor chamber, nor anie to ſerue vs. To be brief, it is a verie ordinarie thinge, to ſtand oft times in need of ſome neceſſarie commoditie, be we otherwiſe neuer ſo rich; well, this is to be poore in effect, and in verie deed, when we lack theſe things. Philotheus, reioice in ſuch occaſions, and accept them with all thy hart, and ſuffer them cheerfully, for Gods loue.

8. When ſome inconuenience befalles that empouerisheth thee, ether of a great deale or of a litle, as tempeſt, fire, inundations, dearth, theeues, proceſſe, perſecution, or the like, ô then Philotheus is the time indeed, to practize pouertie of ſpirit, receauing with mildnes this looſe & diminishing of our wealth, and accommodating our ſelues, patiently and conſtantly, to this vnexpected empouerishement. Eſau preſented him ſelfe to his father, with his hands all hairie,

hairie, and ſo did Iacob likewiſe: but
becauſe the haire that couered Iacobs
hands, ſtuck not to his owne skin, but
to his gloues, one might haue taken
away the haire from him without hur-
ting him: but becauſe the haire of Esaus
hands, grew vpon his owne skinne, and
not vpon his gloues, being hairie by
nature, he that would haue endeuoured
to pull of his haire, should haue put him
to paine and torment, and he would ha-
ue ſtriued and ſweat to defend himſelf
from fleaing. When our riches cleaue
to our verie ſoule, if a tempeſt, if thee-
ues, if a catch pole do but snatch anie
peece from vs, what complaints, what
ſtirres, what impatience preſently shew
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How to practize richnes of Spirit, in reall pouertie.

CHAPTER 16.

1. BVT if thou chance to be verilie poore in deed, Philotheus, O God, be then poore likewise in spirit: make a virtue of necessitie, and value this precious pearle of pouertie at the high rate and estimation which it deserueth. The lustre therof is not discouered perfectlie in this world, and yet neuer the lesse it is exceeding rich and beautifull.

2. Be patient, because thou art in good companie. Our Lord, and our Ladie, the Apostles, so manie Saincts, both men, and wemen, haue been exceeding poore, though they had meanes to be riche, yet they contemned riches. How manie great worldlinges haue there been, and are, who men with mightie contradictions and resistan-

content which we shew for the losse.

8. Desire not then with a full deliberate, and earnest desire, the wealth and commoditie, which thou hast not: and setle not thy hart vpon that which alreadie thou hast; discomfort not thy self for the losses which befall thee: and then thou shalt haue some reason to say and beleeue, that being rich in effect, thou art not withstanding poore in affection; that thou art in deed poore in spirit, and consequently, that the kingdom of heauen appertaineth vnto thee.

How to practise true and reall pouerty, remayning not withstanding reallie riche.

Chapter 15.

1. The painter Parrhasius, represented in his pictures, the people of Athens by a most witte inuention, painting out their diuerse and variable humours, cholerick, vniust, vnconstant, vncourteous, merci-

full,

full, high-minded, proude, humble, and cowardly: and all this together. But I (my deare Philotheus, would doe more then all this, for I would put into thy hart riches and pouertie both at once, a great care, and a great contempt, of temporall affaires.

2. Take much more care to make thy temporall goods profitable, and gainfull, then worldly men doe. Tell me, the gardiners of great princes, are they not more curious, and diligent to deck and trimme vp the gardens they haue commended to them in charge, then yf they were their owne in proprietie? And what is the reason therof? because without dout they consider those gardens, as Kinges and Princes gardens, vnto whome they desire to make themselues acceptable, by their good seruice. My Philotheus, the wealth and possessions which we haue, are none of ours, God hath committed them vnto our charge to cultiuate them, and his will is, that we make them profitable and gainfull: and therfore we doe him good seruice when we take care of them. But this

care

care must be in vs greater, & constanter then worldlings haue of their riches. For their labours are for the loue of them selues, and ours must be for the loue of God. Now as self-loue is violent, troublesome, and hastie; so the care that we take to satisfie this self-loue, is full of vexation, of anguishe, and disquiet; And as the loue of God is sweet, peaceable, and quiet: so the care which proceedeth from it, although it be euen about worldly goods, is both amiable, sweet, and gracious. Let vs then haue this gracious care of preseruing, yea and of encreasing our temporall commodities, whensoeuer any iust occasion shall present it selfe, and so farre forth, as our estate and condition requireth: for God will that we doe so, for the loue of him.

3. But take heed that self loue deceiue thee not, for some-time it counterfaiteth so craftilie the loue of God, that thou wouldst verilie thinck it were the same. Now that it deceaue thee not; and that this care of thy temporal goods, turne not into secret auarice,

ouer and aboue that which I sayd in the chapter going before, we must very often practize, a true, reall, and actuall pouertie, in the middest of all the riches and wealth, that God hath giuen vs.

4. Allwayes then abādon some part of thy goods, bestowing it vpon the poore with a willing hart, for to giue away that which one hath, is to impouerish him self willinglie, and the more one giueth, the more poore he becometh. True it is that God will pay it & rēder it all againe, not only in the next world, but euen in this present life; (for nothing so much prospereth our tēporall estate, as almes-giuing) but notwithstāding, vntill such time as God doth restore & repay that which thou hast thus giuē, thou remainest by so much poorer in deed thē thou wast. O how holy & rich is that pouertie, which cometh by almes-deeds?

5. Loue poore folk, & pouertie, for so shalt thou become poore in deed, because as the holy scripture teaceth, *we are made like the things which we loue.* Loue makes louers felowes, & equalls; *who is weak* (sayth S. Paul) *with whome I am not weake?* he might haue said likewise: who

is poore, with whome I am not poore for loue made him like those whome he loued. Yf then thou loue the poore in thy hart, thou shalt be trulie partaker of their pouertie, & become as poore as they. But yf thou loue the poore, witnesse this thy loue, by going oftē amōg them: be glad to see them in thine owne house, and visit them in theirs; keep them companie willingly, reioyce that they approache nighthee in the church, in the street, and els where. Be poore in talking, speaking, and conuersing, courteouslie amonge them: but be riche-handed, giuing them liberallie of thy goods, as hauing more abundance.

6. Wilt thou goe one steppe farther, my Philotheus, cōtent not thy self to be poore, but procure to be poorer thē the poore thēselues. And how may that be? The seruant is inferiour to his maister: be thou then a seruant of the poore: goe and attend on them in their beds, when they are sick, I say attend on them, and serue them with thine owne hands: be their cooke thy self, and at thine owne expences, be their landresse, and bleacher of their linnen. O Philotheus, this man-

ner of seruice, is more glorious then Kingdome. I cannot sufficiently admire the ardent affection, with which this councell was put in practize by S. Lewes, one of the greatest kings vnder the sonne, & I meane, one oft the greatest in all kind of greatnes & excellēce. He waited oft times at the table of the poore, whome he nourished, & caused three poore men almost euerie day, to dine at his owne table, & eat him self often the reliques of their potage, with such a loue as the like hath not beene seene. When he visited the hospitalls of sick folks (which he did verie often) he serued them ordinarilie, which had the most horrible and loathsome diseases, as lazers, cankers, and such like: and performed all this seruice vnto them bare-headed, and kneeling on the ground, considering and respecting in their persons, the Saueour of the world: and cherrishing them with as tender a loue, as any sweete mother could doe her one child. Saint Elisabeth daughter to the king of Hungary, often times put her self amongst the poore, and for her recreation, some-

ſometimes would apparell her ſelf like a poore woman amongſt her ladies, ſaying vnto them, yf I were poore, thus would I attire my ſelf. O good God (Philotheus) how poore were this Prince and princeſſe, amidſt their royal riches, and how riche were they, in this their admirable pouertie! Bleſſed be they that be poore in this ſort, for vnto them belongeth the kingdome of heauen. *I was hungry, and you gaue me to eate. I was naked and you clothed me; poſſeſſe you the kingdom prepared for you, from the foundation of the world*: will the king of the poore, and of kings, ſay at his great doomes day.

7. There is no man but vpon ſome occaſion, one time or other, ſhall ſtand in need of ſome commoditie. Sometimes comes a gueſt whome we ought, or would entertaine royallie, and for the preſent, we haue nothing to receaue him in good ſort withall; Sometime our beſt apparell is in one place, and we our ſelues in another, where occaſion requireth, that we ſhould goe better clothed. It happens another time, that all the wines of our cellars doo

worke,

worke, and looſe their taſt: ſo that there remaine onely lowe, and greene wines, for our owne vſe. Another time in a long iourney, we light vpon ſome cottage to lodge in, where all things are lacking; wher there is nether table, nor chaire, nor bed, nor chamber, nor anie to ſerue vs. To be brief, it is a verie ordinarie thinge, to ſtand oft times in need of ſome neceſſarie commoditie, be we otherwiſe neuer ſo rich; well, this is to be poore in effect, and in verie deed, when we lack theſe things. Philotheus, reioice in ſuch occaſions, and accept them with all thy hart, and ſuffer them cheerfully, for Gods loue.

8. When ſome inconuenience befalles that empouerisheth thee, ether of a great deale or of a litle, as tempeſt, fire, inundations, dearth, theeues, proceſſe, perſecution, or the like, ô then Philotheus is the time indeed, to practize pouertie of ſpirit, receauing with mildnes this loſſe & diminishing of our wealth, and accommodating our ſelues, patiently and conſtantly, to this vnexpected empouerishement. Eſau preſented him ſelfe to his father, with his hands all hairie,

hairie, and so did Iacob likewise: but becauſe the haire that couered Iacobs hands, ſtuck not to his owne skin, but to his gloues, one might haue taken away the haire from him without hurting him: but becauſe the haire of Esaus hands, grew vpon his owne skinne, and not vpon his gloues, being hairie by nature, he that would haue endeuoured to pull of his haire, should haue put him to paine and torment, and he would haue ſtriued and ſweat to defend himſelf from fleaing. When our riches cleaue to our verie ſoule, if a tempeſt, if theeues, if a catch pole do but ſnatch anie peece from vs, what complaints, what ſtirres, what impatience preſently shew we? But when our riches cleaue but onely to the care that God would haue vs take, and do not ſtick to our hart, if they fleece vs, and deſpoile vs of them, we do not fall beſide our ſelues therfore, nor looſe the quiet and tranquillitie of mind. This is the difference betwixt beaſts, and men as touching their clothes: for beaſts clothes, ſtick to their fleshe, and mens apparel, are only caſt about them, ſo that they may be

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resistance of their frinds, haue end-
ued, and doe intend with incom-
ble care, to find out holie pouertie,
enioy her companie in cloistes
hospitalls? Witnesse S. Alexis, holy
la, holy Paulinus, S. Angela,
thousand others; And behold
Philotheus, holie pouertie more
rable to thee then to them, she pre-
teth her self vnto thee of her owne
cord; thou hast mett with her, with-
searching painfully after her: embra-
her then as a deare frind of Iesus Chri
who was borne, who liued, and died
pouertie, pouertie was his nurse,
hostesse all his life.

3. Thy pouertie Philotheus, ha
two great priuiledges, by which
can make thee riche in merits and
farts. The first is, that she came not
to thee at thy owne inuiting, or el
ction, but by the only will and choic
of God, who made thee poore, with
any concourse of thy owne will. Th
then, which we receaue purely fro
Gods holy will, is allway most ac-
table vntō him, prouided that we
ue it cheerfully, and for loue

rence of his holy will; where there is leaſt of our owne will, there is moſt of Gods pleaſure: the ſimple and pure acceptance of Gods will, maketh patience moſt excellent, and meritorious.

4. The ſecond priuiledge of thy pouertie is, that it is a pouertie poore in deed, and in good earneſt. Pouertie that is commended, cherrished, eſteemed, ſuccoured, aſſiſted, & is not altogether poore, it hath yet ſome riches in it. But pouertie which is deſpiſed, ſchewed, reuiled, reproached, and abandoned of all, is pouertie in deed. Well ſuch is ordinarilie the pouertie of worldlie men, for becauſe they are not poore by their owne choice, but by meer neceſſitie, men make no great account of their pouertie, and making no great account of it, their pouertie is poorer then the pouertie of religious men: notwithſtanding that religious pouertie, hath a verie great excellencie, and much more recommendable, by reaſon of the vowe and holie intention for which it was choſen.

Complaine not then (my deare

Philotheus) of thy pouertie. For w cõplaine not, but of that which displeaseth vs: and yf pouertie displeaſe thee, thou art no more poore in ſpirit, be riche in affection.

6. Be not diſcõforted, that then thou art not ſo well ſouccoured and aſſiſted, as is meete and requiſite, for in this wise conſiſteth the excellence of pouertie. To haue a deſire to be poore indeed, and yet not willinge to haue incommoditie, is an ouer-great ambition: for that were to be willing, to haue the honour of pouertie, and the commoditie of riches.

7. Be not ashamed to be poore, or to aske almes for Gods ſake. Receaue with humilitie that, which shalbe giuen thee, and take the denially meekly and quietlie. Remember often the voyage, which our Ladie made into Egypte, to carie thether her deere childe, and how much contempte, pouertie, and miſerie she was driuen to ſuffer. If thou liue thus, thou shalt be moſt riche amidst thy pouertie.

Of frindship: and first of fond, and fruictlesse frindship.

Chapter 17.

1. Loue hath the first and chiefe place among all the passions of the soule: it is the king of all the motions of the hart, it changeth all the other into it self, and maketh vs all together such, as is the thing which we loue: take heed then, O Philotheus, that thou loue no bad thing, for then thou thy self wilt become altogether bad. Now of all loue, frindship is the most dãgerous; because other loue may be built vpon cõmunication, hardly can one haue frindship with another, without participating of his qualities and conditions.

2. All loue is not amitie or frindship for one may loue, and not be beloued, and thẽ is there loue, and not frindship: because frindshippe, is a mutuall loue, and yf the loue be not mutuall, it is not frindshippe. Neither is it enough that it be mutuall, but the parties that loue one another, must know and acknowledge the affection that is betweene them: for yf they know it not, they

haue loue one to the other, but not frindshippe. There muſt be alſo ſome ſort of communication betwene them, for that is the ground of amitie: and according to the diuerſitie of communications, frindshippe alſo is diuerſe: & communications are diuerſe, according to the diuerſitie of goods which they do mutually cõmunicate: yf they be falſe, vaine, and forged goods, then is the frindshippe falſe and forged: yf they be good indeed, thẽ is the frindshippe true; and the more excellent the goods communicated be, the more excellent is the frindshippe. The honnie is beſt, that is gathered frõ the bloſſoms of the ſweeteſt and excellenteſt floures: and as there is honie in Heraclea a Prouince of Põtus, which is poiſonous, and maketh them ſenceleſſe that taſt of it, becauſe it is gathered from the venemous hearbe Aconitum; which groweth in great abundance in that countrie: euen ſo frindſhipp grounded vpon the cõmunication of falſe and vitious things, is altogether falſe and wicked frindshippe.

3. The cõmunication of carnal pleaſures, is a mutuall propenſion & intice-

ment

ment to such delights: which can no more beare the name of frindshippe among men, then the self same cõmunicatiõ of pleasures among asses & horses. And yf there were no other cõmunicatiõ in marriage, there were also no frindshippe at all: but because beside that cõmunication of those delights, necessarie for the procreation of children, there is also in the estate of marriage, mutuall & indiuisible cõmunicatiõ of life, labour, goods, affectiõs, & of indissoluble faith & loyaltie, therefore is the loue of marriage a trew and holy frindshippe.

4. Frindshipp grounded vpõ the communicatiõ of sensuall pleasures, is verie grosse, & vnworthie the name of frindshippe, as also is that which is founded vpon friuolous and vaine virtues, which depend only of the iudgemẽt of the sence. I call those pleasures sensuall which principally & immediatly are receaued by the operations & actiõs of the exteriour sences of the bodie, as is the beholding of faire beautie, the hearing of sweet voices, touching daintie bodies, & the like. I call friuolous virtues, certaine abilities & vaine qualities, which feeble

and ignorant witts call virtues, and perfections. Harken to the greater part of maidens, women, & young folk, they will not faile to terme such a gentleman wondrons virtuous, and endewed with great perfections, because he danceth well, he playeth well at all games, he goeth decently apparelled, he singeth wel, he discourseth well, he is of a courtely behaueour. And iesting wits esteeme him most virtuous amongst them, that is the greateste scoffer. But as al other things which depend on the corporall sences of men, so also these amities, which belong to thē, are rightly termed sensuall, vaine, & friuolous, & deserue rather the name of follie, or fancie, then of frindshipe and amitie. Such are ordinarilie the amities of yoūg folke, which respect and affect a trimme bearde, faire lock, or goodly tramells of haire, louely lookes, smiling eyes, gay apparell, idle behaueour, & fond pratling: frindships only fitte for the greene age of those louers, whose virtue is but yet penn-feathered, & whose iudgemēt is yet in blossome: & such amities, as they are slightly grounded, so they lightlie passe away, &

melt

melt like snow in the sunne.

Of loue, and loue toyes.

CHAPTER 18.

1. WHEN these foolish amities passe among persons of diuerse sex, without pretence of mariage, they be called rightly loue-toyes: for being but certaine abortiue, or vntimely images, or rather shadowes of amitie, they deserue not the name of true loue or frindshippe, for their incõparable vanitie & imperfection. And yet by them are the harts of men & women engaged, chained, and entangled the one with the other in vaine, vpon foolish affections, founded vpon these friuolous communications, & fond delights, of which but euen now I spake. And although these foolish loues do ordinarilie melt, and turne into carnall actions, and filthie lasciuiousnesse: yet that is not the first designe & intention of the persons betwixt whome they passe, for then they would no more be loue-toyes, but manifest and detestable leacherie. Some times manie yeares passe, ere any such

groſſe wickedneſſe happen betweene them, that are infected with this follie: and no action wilbe committed directlie contrarie to bodilie chaſtitie: the parties onelie contenting them ſelues to ſteepe their harts, (as it were) in wishes, deſires, ſighes, wooing ſpeaches, and ſuch like vanities, and all this for ſondrie motiues and pretenſions.

2. Some haue no other deſigne then onlie to ſatisfie theire harts in giuing and taking loue, folowing their amorous deſires: and theſe take not much conſideration in choice of their louer, but onlie folow the caſt of their owne inclination: ſo that at the firſt encounter of anie obiect pleaſing their humour, neuer examining the inward conditions, or qualities, of the partie, they will out of hand begin this friuolous communication of wanton loue, and thruſt them ſelues ſo farre into thoſe miſerable ſnares, from which afterward they ſhall haue much a doe to deliuer them ſelues. Others ſuffer the ſelues to walke that trade of vanitie, eſteeming it no ſmall glorie, to take linck harts together by loue: and theſe perſons,

persons, making election of their loue: for glories sake, set vp their snares, and spread their sayles, in great, eminent, rare, and illustrious places. Others are caried away both by theire amourous inclination, and vaine glorie iointlie: for though theire hart is altogether inclined to loue, yet will they not talke of it, without some aduãtage of glorie. These amities are all naught, foolish, & vaine: naught, becausse they end and die at length in the sinne of the flesh, and steale away the noble passion of loue, and consequentlie, the hart from God, from the maried wife, & from the husband, to whome it was due; foolishe, becausse they haue neither reason, nor foundation: vaine, becausse they yeld no profit, nor honour, nor contentment: nay contrarilie, they loose time, staine honour, and giue no other pleasure, but onely a vaine desire to hope for they know not what, and pretẽd, they vnderstand not wherfore; for it seemeth still to these base & feeble spirits, that there is I wot not what, to be desired in the testimonies & signes which are shewed them of mutuall loue: but they cannot

tell what it is: ſo that their deſire is endleſſe, & hath no bound, goinge ſtill onward, and vexinge their harts with perpetuall diſtaſts, iealouſies, ſuſpicions, and diſquietnes.

3. S. Gregory Nazianzen, writinge againſt vaine wemen, & loue-wantons, ſayth merueilous well of this matter; a litle parcell of the much, that he directlie ſpeaketh againſt women (but may as directly be applied againſt men) is this that foloweth: *Thy naturall beautie is ſufficient for thy husband: but if it be for many men, like to a nett ſpread out for a flock of foolish birds*, what *will become of it? he will be pleaſing to thee, that hath pleaſed him ſelf in thy beauty: thou wilt render him glaunce for glaunce, one* wanton *locke for another: ſoone after will folow prettie ſmiles, and often times, languishing loue-tearmes shot forth at randome, for an entrance, or firſt beginning: but ſoone after wilt thou paſſe to plaine & manifeſt idle talke. Take heed ô my prating tongue, to tell what vſually folowes: yet will I ſay this one truth; nothinge of all thoſe things which young men and maidens, ſay, and do together in theſe foolish paſſe-times, is exempted from great and ſtinginge motions of the fleſh; all the*

the tricks of wanton loue, are linked one with another and do folow one another, euen as one peece of iron drawne by the load-ſtone, draweth diuers other peeces likewiſe after it. O how well ſaith this great and godlie bishope, what doeſt thou intend to doe? to make loue? but no bodie maketh loue voluntarilie, that doth not receaue it neceſſarilie. He that catcheth in this ſport, is likewiſe caught him ſelf. The hearbe Aproxis receaueth fire ſo ſoone as it commeth neer it: our harts do the like; ſo ſoone as they ſee a hart inflamed with loue for them, they are preſentlie inflamed with loue for it. Well (will another ſay) I will take but a litle of this flame of loue. Alas thou deceaueſt thy ſelf, this loue-fire is more actiue then thou imagineſt, when thou makeſt account to haue receaued but one ſparckle therof into thy hart, thou wilt be amazed to ſee that in a moment, it will haue ſeaſed vpon thy whole hart, and burnt to ashes all thy reſolutions, and turnd thy reputation into ſmoke. The wiſeman crieth out: *who will haue compaſſion vpon an enchanter, ſtung by a ſerpent?*

I alſo crie after him: O fooles and ſenceleſſe harts, thinck you to charme loue, and tame it as you liſt your ſelues? you would play and dallie with it, but it will bite and ſting you to the hart: & what thinck you then will beſpoken of you? euerie one will deſeruedly mock and ſcoffe at you, that would needs vntertake to enchaunt loue, that vpō a falſe aſſurance, would put into your boſome ſo dangerous a ſnake, which hath enuenomed your ſoule, and poiſoned your honour and eſtimation.

4. O good God! how miſerable a blindnes is it, to trifle away in this ſort, vpon ſo friuolous an aduantage, the principall iewell of our ſoule? Philotheus, God careth not for man, but in regard of his ſoule: nor for the ſoule, but in regard of the will: nor for the will, but in regard of the excellent acts of loue. Alas how much want we of that ſtore of loue which we need? the defect of our loue to God-ward is infinite, and yet in the meane time, wretches that we be, we lauish it out and miſpend it riotouſly vpō vaine & friuolous things, as if we had enough, and too much to

ſpare,

spare. But consider that our great God, who hath reserued to him self the loue of the soule, onlie for an acknowledgement of our creation, conseruation, & redemption: will exact a verie straight account, for all these foolishe expences of so pretious riches: if he make so rigourous an examination of idle words, what will he do of idle, impertinent, foolish, and pernicious loues?

5. The Walnutte tree endamageth the vines and fields where it is planted: for being so great a tronk, it draweth all the fat & sappe of the ground where it groweth, and maketh it afterward vnable to nourish other plāts: the leaues therof are so stuffed together, that they make too large and thick a shadow; and allureth trauailers vnto it, who to beat downe the nuttes, spoile & tread downe all round about it. These wanton loues doe the verie same harme to the soule: for they do whollie possesse the soule, & so vehemently draw all the other motions vnto it, that she is not able to employ her powers in any other goodwork: their entertainments, communicatiōs, parlies, and amourous toyes, are so frequent,

quent, that all their goldē time, all their good leasure is spent in them; & finally they draw so manie temptations, distractions, suspicions and other such badde adherents, that the whole hart is tired & trampled therwith. To be brieffe, these wanton loues doe not onely thrust out of dores the heauenly loue of God, but with all bannish the feare and reuerence of his maiestie, and weaken the spirit, impaire their reputation: they are in a word the may-game and pastime of courtes, but the mischief, destruction, and pestilence of harts.

Of trew frindship. CHAP. 19.

1. LOVE euerie one (Philotheus) according as charitie commandeth, & that with as feruēt a loue as thou canst: but haue frindship onely with those, with whome thou maist cōmunicate in good and virtuous things: & the more exquisite the virtues be, in which this mutuall commnnication is made, the perfecter will the frindshippe be, that is grounded theron. Yf the cōmunication between you, be in scīēces & learning, the frindship grounded theron,

seon, is indeed verie commendable: & more cõmendable, if the cõmunication be in virtues, with prudence, iustice, and discretiõ. But if the mutuall cõmunication, be exercised in the acts of charitie, deuotion, & true Christian perfection, O God, how pretious & excellent will this frindship be? it wilbe excellent because it cõmeth frõ God, excellent because it goeth to God, excellẽt because it is placed in God, excellent because it shall last euerlastingly with God. How good is it to loue vpõ earth, as they loue in heauẽ: to learne to cherish one another in this world, as we shall doe eternallie in the next. I speak not heere of the simple loue of charitie, for that must be borne vnto all men, but of spirituall frindshippe, by which two, or three, or manie soules, do cõmunicate their deuotiõ, their spirituall affectiõs, & make thẽselues to be but one spirit in diuerse bodies. Such happie soules may iustly sing; *Behold how good a thing it is, and how pleasaunt for brethren to dwell togeather.* For the delicious balme of deuotion, distilleth from one hart to the other, thorough continuall participation: in so,

in ſo much that it may be ſayd, that God hath powred out vpon this frindſhip, his bleſſing and life for euer. All other frindships, are but shadowes in compariſon of this: their bonds be but chaines of glaſſe or iette, in compariſon of this great bond of holie deuoton, whoſe lincks are all of gold.

2. Make no other frindship but this, I meane of thoſe amities, which thou makeſt anew heerafter; for thou muſt not therfore forſake, or deſpiſe the frindship, and amitie which either the bond of nature, or the obligation of fore-paſſed duties do bind thee vnto toward thy parents, knisfolks, benefactours, neighbours, and others.

3. Manie peraduenture will ſay vnto thee, that we should haue no kind of particular frindship or affection, becauſe it diſtracteth the mind, occupieth the hart, engendreth enuie and emulation: but they are deceaued in their aduiſe, for hauing ſeene in the writings of manie deuout authours, that particular amities, and exceſſiue affections doe infinit harme vnto religious perſons, they imagin therfore, that it is

with the reſt of the world. But there is great difference between both caſes. For ſeeing that in a wel ordered monaſterie, the common intent and deſigne of all the religious, is to tend to true deuotion: it is not requiſite to make any particular and priuate communications, of their end, and meanes to attaine vnto it: leaſt ſearching in particular, for that which is common to them all, they fall from particularities to partialities. But for thoſe which liue in the world, and deſire to embrace true virtue: it is neceſſarie to vnite them ſelues together, by a holie frindship, to back and encourage one another, to help, & ſupport them ſelues naturallie, for the obtaining of all pietie and goodnes. And as they that go vpō plaine ground, need not to be ledd by the hād, though they which go vpon craggie rocks, or ſlipperie wayes, doe hold one by the other, to walke more ſteddilie, and ſecurely: ſo they that be in religion, ſtand in no need of particular frindships, but they that walk in the ſlipperie pathes of the world, muſt of neceſſitie haue ſome friend or companion thereby, to ſuccour and

and assure one another amongst so ma-
nie daungerous passages which they are
to go thorough. In the world all aspire
not to the same end, all are not of one
mind: one must then doubtlesse with-
draw himself from some, and ioine him-
self to other, and so make frindship ac-
cording to the pretention of the end
which he intendeth: This particulari-
tie, maketh a partialitie indeed, but a
holie partialitie which maketh no di-
uision, but only betwixt good and bad,
sheep & goates, bees and drones, which
is a separation that is most necessarie
for our soules.

4. No man can denie, but that our
blessed Lord with a more sweeter, ten-
der, & particular amitie loued S. Iohn,
Lazarus, Martha, and Magdalen, then
he did others of his frinds and acquain-
tãce, for the scripture testifieth so much.
All men know that S. Peter tenderlie
loued S. Mark & S. Petronilla: & S. Paul
his Timothee, & S. Tecla, S. Gregory
Nazianzen boasteth a hũdred times, of
the incõparable frindship which he had
with S. Basil the great, & describeth it in
this manner: It seemed that in either of

vs there

there was but one soule dwelling in two bodies: for although you must not beleeue those philosophers, who sayd that al things were in euery thing: yet of vs two you may beleeue, that we were both of vs in each one of vs, & one with in the other: we had both of vs the same pretēsion, to exercise virtue, & to applie all the enterprizes & designes of our life to future hopes, departing in this manner out of this trāsitory world, euen before we came to die corporallie it S. Augustin testifieth that S. Ambrose loued S Monica exceedinglie, for the rare virtues which he marked in her, & that she likewise esteemed of S. Ambrose, as of an Angel of God. But I am too blame to hold thee so lōg in a matter that is so cleere S. Hierom S. Augustin, S. Gregory, S. Bernard, & all the greatest & deuoutest seruāts of God, had most particular amities, without any breach at al of their perfection. S. Paul reproaching the ill behaueour of the Gētils, accuseth thē, that they were people without al affectiō, to witt, that they had no true frindship. And S. Tho. with other good Philosophers cōfesse, that frind-

frindship is an excellent morall vertue and he and they speak of particular frindship, since they all say that perfect frindshipp cannot be extended to manie persons: so that perfection doth not consist in hauing no particular amitie, but in hauing none but good, virtuous and holie.

The difference betwixt true and vaine frindship.

Chapter 20.

1. BVT now marke an excellent & necessarie aduerticement, my Philotheus; The honny of Heraclea (of which we spake before) which is so venimous, is like the other which is wholsome, so that there is daunger to take the one for the other, or to mingle them both together; for the goodnes of the one, would not hinder the harme which might come by the other. He must be vpon his guard, that will not be deceaued in these frindships, principallie when they are contracted betwixt persons of diuers sex,

nder what pretence ſoeuer: for the di-
el oftentimes chaungeth one frind-
hip into the other. They beginne by
irtuous loue, but yf they be not verie
arie, fond and idle loue will firſt min-
gle it ſelf, then ſenſuall loue, and after-
ard carnall and fleshly loue. Nay the-
e is daunger in ſpirituall loue, yf one
e not verie diſcreet: though in this it
e more difficultie for the diuel to co-
en vs in the change, becauſe the puri-
e and milk-white cleannes of this loue
diſcouereth verie eaſilie the filth that
ſatan offereth to mingle with it: and
herfore when he enterprizeth to de-
eaue vs in this, he doeth it more craf-
ilie, and maketh impure affections to
lide into vs, almoſt without our notice
or feeling.

1. Thou mayſt diſcerne worldly frind-
ship, from holie and virtuous amitie,
as the Heraclæan honnie, is knowne
from the wholſome: the honnie of He-
raclæa is ſweeter to taſt, then the ordi-
ary honnie is, becauſe of the luſcious
ice of the Aconite, for whence it is
athered: and ſo worldlie amitie flo-
eth with a ſtreame of honnie words,

bru-

bringeth always abundãce of passion-
te speeches, & affectionate commen-
tions, drawne from beautie, from wi
fauouredues, frõ gracious behaueo
and other sensuall qualities: but hon
frindship, speaketh simplie, plainlie, &
francklie, & commendeth nothing but
Gods grace & virtue, the onely foun-
datiõ vpõ which herselfis grouded. The
honnie of Heraclea swallowed downe,
causeth a dizzinesse in the heade: & fal-
se frindship breedeth a giddines in the
mind, making men to staggerin cha-
stitie, to stũble in deuotion, trãsporting
true and holie affection, to daintie lan-
guishing lookes, sensuall allurements,
disordered sighes, pettie cõplaints that
they are not beloued, to alluring ge-
stures of loue termes, poursuite of kis-
ses, & other too familiar and vnciuil fa-
uours, which are assured and vndoubted
signes of a neer ouerthrow of honestie.
But as for holie frindship, it hath no
eyes but simple, chast, & shamefast: no
entertainments or embracements, but
such as be pure & francklie offered in
sight of all men; no sighes, but for hea-
uen; no fauours, but spirituall; no com-
plaints,

laints, but when God is not loued; in-allible and euident tokens of honeſt nd chaſt loue. The honnie of Heraclea roubleth the ſight, and this worldlie riendship blindeth the iudgement, ſo hat they which be infected therwith, hinck they doe well, when they doe ill, and eſteeme their excuſes and pretexts o be true and irreprocheable reaſons; hey feare the light, and loue darknes. ut holie friendship hath a cleere eye ight, and neuer hideth her ſelf, but ap-eareth willinglie before honeſt perſõs. n fine the honnie of Heraclea, leaueth bitter relish in the mouth: and ſo falſe nd wanton friendships, turne to carnall ordes, & fleshlie requeſts, and, if they eceaue the deniall, into iniuries, cauil-es, ſlaunders, ſadnes, confuſions, iealou-es, which oft times prouoke wildnes & adnes of mind. But chaſt & true friend-hip, is allways alike honeſt, mannerlie, miable, and neuer changeth, but into a erfecter and purer vnion of ſpirits, and a liuelie image of the bleſſed friend-ip vſed in heauen.

Saint Gregorie Nazianzen ſayeth at the crie of the Peacock, when he

sheweth his ſtarrie-wheeled taile
uoketh the peahennes to luſt: wh
ſee a man play the peacock, deck
trimme vp him ſelf, and then co
parlie and pratle with a woman wi
pretence of marriage, without,
it is but to prouoke her to dishon
and a chaſt woman should ſtoppe
eares, to the end she might not
this peacoks ill fauoured noiſe, no
voice of this falſe enchaunter,
would ſubtillie enchaunt and ch
her ſoule: but the woman that
neth, ô God, what an ill ſigne it
the ouerthrow of her reputation
hand?

4. Young folke, which vſe
lookes, wanton geſtures, ſecret
tings, or ſpeake words which
would nothaue heard or marked by
fathers, mothers, husbands, wiue
ſpirituall maiſters: giue ſufficient
neſſe, that they deale about other
ters, then of honour and conſcie
Our bleſſed lady was troubled in th
when she ſaw an Angel in a man
nes: becauſe she was all alone,
gaue her extraordinarie, though

only praises. O Saueour of the world, purities feareth an Angel in the shape of a man, and why should not impurities and frailties, feare a man, though he come in shape of an Angel, when he praiseth her with humane and sensuall commendations.

Aduices and remedies against naughty friendships. CHAP. 21.

BVT what remedie against this wicked seminarie of foolish loues, and wanton impurities? As soone as euer thou feelest thy self surprized with this infection, turne thy self away immediatly, and with an absolute detestation of this vanitie, runne into the sacred Crosse of our Sauiour, and take his crowne of thornes to put about thy hart, to the end these litle fires approach no nigher.

2. Take heed of coming vnto any kind of composition with this false enemie; say not: I will giue him the hearing, but will do nothing that he shall desire: I will lend mine eares vnto him, but denie him my hart. O no Phi-

lotheus, for Gods loue be rigorous and
ſtiffe in theſe occaſions. The hart and
the eare maintaine one another: and as
it is impoſſible to ſtoppe a ſtrong ſtre-
me, that taketh his deſcent from a ſteep
mountaine: ſo it is hard to hinder, that
the loue which entreth into the eare,
make not likewiſe his entrie into the
hart. Alcmæon ſayd, that Goats do
breath by the eares, and not by the no-
ſthrills: true it is that Ariſtotle denieth
it, and for my part I know nothing
therof: yet this I am aſſured, that our
hart breatheth by the eare; and that
it aſpireth, and ſendeth foorth his thou-
ghts by the mouthe, ſo it reſpireth and
taketh breath by the eare, by which it
receaueth other mens thoughts. Let us
then keep our eares diligently from the
ayre of foolish words, leaſt it infect our
hart. Harken not then to any kind of
wanton motion or prepoſition, vnder
what pretext ſo euer it be made, onely in
this caſe it makes no matter, to be vn-
courteous and vnmannerlie.

3. Remember that thou haſt vowed
thy hart to God, and ſacrifized all thy
loue to him, it should then be ſacrilege

to take one dram therof frō him: rather offer it againe & againe vnto him, by a thousand hartie resolutions & protestations; and keeping thy self close within thē, as Deer within theire thickets, call vpon God; he will help thee, his loue will take thine into his protection, that thy loue may liue for him only.

4. But yf thou be alreadie ensnared in the netts of these foolish loues: O God what difficultie will it be to shift thy self out? Present thy self before the diuine maiestie, acknowledge in his presence, the greatnes of thy miserie, frailtie, and vanitie. Then with the greatest force that thy hart is able to make, detest these loues, which thou hast begunn, abiure the vaine profession, which thou hast made of them; renounce all the promises made or receaued: and with a firme and resolute will, determine in thy hart, and resolue thy self, neuer any more, to enter into these fond disportes, and toyish entertainmenrs of wanton loue.

5. Yf thou couldst withdraw thy self from the obiect, it were an excellent remedie. For as they that haue been

bitten by ſerpents, cannot eaſilie be cured in the preſence of them which haue beene other time hurt with the ſame biting: ſo the perſon which is bitt with loue, ſhall haue much a doe to be healed of this paſſion, ſo long as he is nigh the other, which is hurt with the ſame ſting. Chaunge of place is a ſoueraigne remedie to appeaſe and allay, the tormenting heats of griefe and loue. The boy, of whome S. Ambroſe, ſpeaketh in his ſecond booke of penance, hauing made a long voyage, returned altogether freed and deliuered from his foolish loues, in which he was before entangled, and became ſo chaunged, that his fond ſweete hart meeting him, and ſaying, knoweſt thou not me? I am the ſame that I was. I marrie anſwered he, but I am not the ſame that I was: his abſence had brought him, to this fortunate mutation. And Saint Auguſtin witneſſeth, that to mitigate the grief which he ſuffered for the death of his frind, he withdrew him ſelf from Tagaſta, where his frind died, and came to Carthage.

6. But he that cannot withdraw him ſelf,

ſelf, what muſt he doe? he muſt abſolutely cutt off all particular conuerſation, all ſecret familiaritie, all amiable glaunces of the eyes, all dalliyng ſmiles, and generally all ſort of communications, and baytes, or inticements which may nourish this ſulphurous & ſmokie fire. Or at leaſt, yf he be forced to ſpeak and talk with the partie, let him in a round, rough, and reſolute proteſtation, declare the eternall and irreuocable diuorcement, that is for euer ſworne between them: I crie as loud as I can to euerie one that is fallen into this miſerable thraldome of wanton loue, that he cutt, breake, and rent them aſunder, and not ſtand dreaming to vnrippe, or vnſewe theſe foolish amities: they muſt cutt, and not ſtande to vnlooſe the knotts, break them I ſay, or cutt them, becauſe cordes, and ſtrings are nothing worth. One muſt not be ſparing, or courteous, towards a loue, which is ſo contrarie to the loue of God.

7. But when I haue broken the chaine of this infamous bondage, there will yet remaine vnto me ſome ſcarres

some marks, and prints of the slauish chaynes and shackles wherwith I was bound; they will stick still emprinted in my feet, that is in my affections. No my Philotheus, care not, they will not remaine long yf thou conceaue as great a detestation of thy sinne, as it deserueth: for so thou shalt neuer be shaken with any motion, but onely this motion of an extreame horrour of this infamous loue, and of all things that depende of it: and thou shalt remaine free from all other affection to the obiect which thou hadst abandoned, sauing only the affection of charitie, purely for Gods cause. But yf for the imperfectiō of thy repentāce, there shall yet remaine in thy soule any naughtie inclinations: procure for thy soule a solitarie ermitage, as before I haue taught thee, and retire thy self thether, the oftenest that thou canst; and by a thousand iterated resolutiōs of spirit, renounce all thy bad inclinations, reiect them with all thy forces; read holie bookes more then thou wast woont, goe to confession oftener, & cōmunicate more frequentlie: cōferre humblie and plainlie all thy

ſuggeſtions and tẽptations, which arriue vnto thy ſoule in this behalfe, with thy ſpirituall maiſter, yf thou canſt, or at leaſt with ſome faithfull and prudent frind. And doubt not, but God will ſett thee free from all paſſions, ſo that thou perſeuer faithfully in thy good exerciſes.

8. Ah (wilt thou ſay vnto me) but will it not be ingratitude, to break ſo violently an old frindship? O bleſſed ingratitude which maketh vs acceptable vnto God! Nay in the name of God, Philothee, this wilbe no ingratitude, but an infinite benefit, which thou shalt doe to the partie that loues thee: for in breaking thine owne bonds, thou burſteſt a ſunder alſo theirs, in as much they were common to you both: and though at that hower, the other partie ſeeth not the happines, yet he will acknowledge it ſoone after, and iointlie with thee, will ſing for thankfulnes to almightie God: *O Lord thou haſt broken my bonds, I will ſacrifize to thee a ſacrifize of praiſe, and* wil *call vpon thy holy name.*

Other aduices of the same subiect, of fond amities.

CHAPTER 22.

1. I HAVE yet a note of importance to giue thee touching this selfsame matter. Frindship requireth great communication betweene frinds, otherwise it will nether grow, nor continew. It happeneth oftentimes that iointlie with this communication of frindship, other communications doe passe vnseene, and vnfelt from one hart to another, by a mutuall infusion and enterchange of affections, inclinations and impressions. This happeneth especiallie, when we greatlie esteeme of the partie whome we loue: for then we open our hart in such sort to his amitie, that withall, these inclinations and impressions, enter verie easilie altogether, be they good, or bad. Verelie the Bees that store vp honnie in Heraclea, doe search nothing els but honnie, and yet togeather with the honnie, they suck vp vnawares, the venemous qualitie of the

the Aconite, vpon which they make their harueſt.

2. O my Philothee, in this caſe, practize the wordes which the Saueour of our ſoules was woont to ſay, as the auncient doctours haue taught vs: be good bankers, or good exchangers of monie: that is to ſay, receaue not falſe mony with the good, nor baſe gold with fyne: ſeparate the good from the bad, and the vile from that which is precious. For there is no man almoſt, but hath ſome imperfection: and what reaſon is there, to receaue the ſtaines and imperfections of a frind, togeather with his frindship? We muſt loue him indeed, notwithſtanding his imperfection, but we muſt nether loue, nor receiue his imperfection, for frindship requireth cõmunicatiõ of good, & not of ill: wherfore as they that take grauel out of the riuer Tajo in ſpaine, ſeparate the golden graines which they find, to carie with them, and leaue the ſand vpon the ſhoare: ſo in this cõmunication, euen of good and virtuous frindſhip, we muſt ſeparate the gold of virtues, from the ſand of imperfections,

and receaue thoſe, and reiect thoſe, that they enter in no caſe into our ſoule.

3. S. Gregory Nazianzen recounteth, that manie louing and admiring S. Baſil the great, ſuffered them ſelues ſo farre to be caried away with deſire of imitating him, that they ſought to folow euen his outward imperfections, as in his ſlowe manner of ſpeaking, with an abſtract and penſiue ſpirit, in the faſhion of his beard, in his ſtraunge manner of gate. And we ſee likewiſe, husbands, wiues, children, and frinds, who hauing great eſtimation of their frinds, parents, husbands, and wiues, do learne either by condeſcendence, or by imitation, a thouſand ſuch like humours, only by the frequent cõmunication which they haue one with another. Yet ought not this to be done, for euerie one hath naughtie inclinatiõs enow of his owne, without ſurcharging himſelf with other mens faultes: and frindship doth not onely, not require any ſuch matter, but contrariwiſe, it bindeth vs to help one another mutuallie from theſe imperfections. We muſt indeed meekly ſuffer our frinds in their imperfectiõs, but we

muſt not throw them into them, and much leſſe pull them into our ſelues. I ſpeak only of imperfections: for as for ſinnes, we muſt neither beare them our ſelues, nor ſuffer them in our frinds.

4. It is either a naughtie, or a feeble frindship, to ſee our frind readie to periſh, and not ſuccour him: to ſee him readie to die of an impoſtume, & not to dare to launce it with the razor, of correction, ſo to ſaue his life: true & liuely amitie, cānot liue amongſt ſinne. They ſay the Salamandra, putteth out the fier in which she lieth: and ſo doth ſinne deſtroy that frindship, wherin it lodgeth: yf it be a ſinne that quicklie paſſeth, frindship will preſently bannish it by correction: but yf it be a ſinne that abideth and ſoiourneth in our frinds hart, then frindship ſoone periſheth, for it cannot ſubſiſt but vpō true virtue: and how much leſſe then ought we to ſinne our ſelues, for frindships ſake. Thy frind is a foe, whē he would induce thee to ſinn & he deſeruedlie loſeth all the priuiledges of frindship, that ſeeketh to deſtroy & dāne his frind. Nay it is one of the aſſured markes of falſe frindship, to ſee

it kept towards a vitious person, what sort of sinne soeuer it be, yf he whom we loue be vitious, without doubt our amitie is vitious: for since it cannot there be founded in true virtue, necessarily must it be grounded in some friuolous virtue or sensuall qualitie.

5. Felowlhip made for temporall matters among merchants, is but a shadow of true frindship: for it is not made for the loue of men, but for the loue of gaine.

6. Finallie mark these two diuine sentences of the holie Ghost as two sure pillars, vpon which a Christian life is wholly to relie. The one of the wise man: *He that feareth God, shall find good frindship*: the other of the Apostle S. Iames: *The frindship of this world, is enemie to God.*

Of the exercises of exteriour mortification. CHAPTER 23.

1. THE authours that write of planting, and of husbandrie, tell vs that yf one write any word vpon

a sound almond, and put it againe into the shell, closing and wrapping it vp, & so setting it: all the fruict which that tree produceth, will haue the self same word engrauen vpon it. For my part Philotheus, I could neuer allow of their order and method, who to reforme a man in spirituall life, begin with the outward man, with their gestures, with apparell, & with haire. Me thincks the contrarie order is more naturall, to begin with the interiour: *Be conuerted vnto me* (sayd God) *with all your hart. My child giue me thy hart.* For the hart being the fountaine of our actions, they must needs be such, as the hart is. The diuine spouse wooing as it were the soule, *Place me* (sayth he) *euen as a seale vpon thy hart, euen as a seale vpon thy arme:* For whosoeuer hath Iesus Christ engraued and sealed in his hart, will quickly haue him in all his exteriour actions. For this cause (my deare Philotheus) I haue desired aboue all things, to engraue and imprint in thy hart, this sacred word, *Liue Iesus*: assuring my self, that so thy life, which hath his beginning from the hart, as an

an almond-tree from its kernell, will bring foorth all her actions, which are her fruicts, engraued and superscribed with that same word of saluation. And as this sweet Iesus will liue in thy hart, so will he liue in all thy gesture, and behaueour, and will appeere in thine eyes, in thy mouth, in thy hands, and euen in thy haire, and thou wilt be then able to say with Saint Paule: *I liue now, not I; but Christ liueth in me.* To be brief, he that hath gained the hart of a man, hath gained the man himself wholly.

2. But the same hart, by which we would begin, requireth to be instructed, how it should behaue and gouerne it self in exteriour occasions: to the end men may not onely see deuotion, but wisdome also, and discretion in it: for this cause I will lay downe vnto thee, a few brief aduices.

3. Yf thou art able to endure fasting, accustom thy self to fast some times, beside the fast which holie Churche enioineth; for so besides the ordinarie effects of fasting, which are

to

o eleuare the ſpirit, to tame the flesh, to practize virtue, to winne greater recompence in heauen; it is a ſoueraigne meanes, to chaine vp the deuouring monſter of gluttonnie: and to bridle the ſenſuall appetite, and to keepe the bodie ſubiect and pliable to the lawe of the ſpirit. And although one faſt not with extraordinarie rigour; yet the enemie feareth vs, when he perceaueth we can find in our hart to faſt ſomething. Wedneſdays, frydays, and ſaturdays, are the dayes, in which the auncient Chriſtians did exerciſe themſelues in abſtinence: take ſome of them therfore to faſt in, as much as thy deuotion, and thy ghoſtlie councellours diſcretion ſhall councell thee.

4. I would willinglie ſay, as holie S. Hierom ſayd to the deuout ladie Læta: *Long and immoderate faſtings do much diſpleaſe me, eſpecially in thoſe that are yet tender in yeares.* I haue learned by experience, that the litle Aſſe being wearie in his iourney, ſeeketh to go out of the way: I meane, that young folk being

being brought low through excesse of fasting, doe fall willinglie to rest and delicateneſſe. The Deer runne ill in two seasons, when they are charged with ouermuch fat, and when they become ouer-leane. We are likewise most subiect to tentations, when our bodie is to much pampered with daintie fare: and when it is ouer weakened: for the one excesse, maketh it insolent with ease, and the other maketh it desperate with affliction; And as we can scantlie beare it, when it is vnweldie through fatnes: so can it not beare vs, when it is enfeebled by leanneſſe. The back of this moderation in fasting, in disciplining in haire clothes, and other austeritie, make the best yeares of manie to be vnprofitable in the chiefe works of charitie; (as it did in S. Bernard him self, who repented that he had vsed ouermuch austeritie) the more vnreasonablie they afflicted their bodies in their beginning, the more were they constrained in the end to spare and fauor them. Had they not done better, to haue mortified their bodie indifferentlie, and proportionablie to the offices and

labours,

labours, wherynto their ſtate obliged them.

5. Faſting and labour both doe turne and ſubdue the fleshe. But if the labour which thou art to doe, be neceſſarie, or verie profitable to the glorie of God, I had rather thou wouldſt ſuffer the toile of labour, then of faſting. This is at leaſt the intention of holie church; which for labours that are profitable to the ſeruice of God and our neighbour, diſchargeth ſuch as are buſied in them, from the faſtes otherwiſe inioyned. It is painfull indeed to faſt, but bodilie labour ſuffereth this paine in ſeruing the ſick, in viſiting priſoners, hearing confeſſions, aſſiſting the deſolate, preaching, praying, & in ſuch like exerciſes: this painfull toile is better then the other; for beſides that it weakeneth the bodie as much as faſting, it hath manie more fruicts, and much more deſirable. And therfore ſpeaking generallie, it is better to preſerue more bodilie forces then are preciſely needfull, then to weaken them more then one ſhould: for we may allwaysabate them and pull them downe when

when we will: but we cannot repeat them allways when we would.

6. Mee thinks we should greatly reuerence the wordes which our blessed Saueour sayth vnto his disciples. *Eate that which shalbe sett before you.* It is (as I imagin) a greater virtue to eat without choice, that which is presented vnto thee, be it for thy taste or no, then to chooose allway the worst. For allthough this later kind of mortification, doe seeme more austere: the other notwithstanding hath greater resignation; for therby one renounceth, not onely his owne taste, but his owne election withall; neither is it a small mortification, to alter a mans taste at euery hand, and to haue it in subiection at all occurrences. Moreouer this kind of austeritie, is not so much marked, nor troubleth any man with ceremonious refusals, and exceedinglie befitteth a ciuil life. To put by one meat, and take another; to scrape and lick every dishe, to find no messe well enough dressed for vs; to vse ceremonies at euery morsell: betokeneth a nice

nice nature, and too attentiue to the ſishes and platters. I eſteeme more that of S. Bernard, who dranck oile in ſteed of water or wine, then yf he had dronck wormewood of purpoſe: for it was a plaine ſigne, that he thought not vpon that which he dranck. And in this careleſſneſſe of that which one eateth or drincketh, conſiſteth the perfect practize of this ſacred rule of our Sauiour, *Eate that which shalbe ſett before you*. I except notwithſtanding ſuch meats as endamage our health, or trouble the ſpirit, as hotte meates doe to manie men, and ſuch as be ſpiced, fumie, and windie; and likewiſe I except certaine occaſions, in which nature ſtandeth in need to be recreated, and ſtrengthened, to ſupport ſome great labour for Gods glorie. A continuall and moderate ſobrietie, is better then violent abſtinences, made at interrupted times, intermingled with manie recreations and refreshings.

7. Diſciplining the bodie likewiſe hath a merueilous efficacie, to ſtirre vp in vs a deſire of deuotion, when it is mode-

moderatly vſed. Haire-cloth tameth the fleſh very much, but the ordinarie vſe therof, is neither for married perſons, nor delicate complexions, nor for ſuch as are exerciſed with painfull labours. True it is that vpon the principall dayes of penance, one may well vſe it, with aduice of a diſcreet confeſſour.

8. Euerie one according to his complexion, muſt ſpend as much of the night to ſleep in, as is requiſite to make all the day after profitable. And becauſe the holie ſcripture in a hundred places, the examples of Gods Saincts, and naturall reaſons, do ſeriouſly commend the morning vnto vs, as the beſt and moſt profitable ſeaſon of all the daye, and our Lord himſelf is named the ſunne-riſing, and our Ladie is termed *Aurora*, or dawning of the day: I thinck it is a virtuous fore caſt, to take our reſt ſomwhat timelie ouer-night, to awake and ariſe earlie in the morning; for that time is moſt fauourable, quiet, and fitteſt for prayer: the very Birds doe then inuite vs to our duti, and to the ſeruice of God, to omitte, that riſing in the morning, is a great helpe

lpe for health and helthſomneſſe.

9. Balaam moũted on his Aſſe, went find out Balaac, but becauſe he had o good intention, the Angel waited or him in the way, with a naked ſword his hand to kill him. The poore Aſſe hat ſaw the Angel ſo dreadfullie expe-ting, ſtood ſtill three ſondrie times, s weerie and tired: wherat Balaam in ge beat her cruellie with his ſtaffe, to ake her go forward: vntill the ſillie eaſt, the third time falling downe vn-er Balaam of purpoſe, miraculouſly ake vnto him, ſaying: *What haue I ne to thee, for which thou haſt beat me now ree ſeuerall times? and by and by Balaams es were opened, & he ſaw the Angell, which d vnto him: wherfore didſt thou beat thy e? yf she had not turned back before me, had killed thee, and ſaued her. Then laam ſayd vnto the Angel. Lord I haue ned, for I knew not, that thou hadſt aced thy ſelf in the way againſt me.* oeſt thou ſee Philotheus? Balaam the cauſe of all this harme, and ſtriketh and beateth his poore ſe, that could not doe with all. e verie ſame chaunceth oft times

in

in our affaires. A woman seeth her husband, or her child fall sore sick, and presentlie she runnes to fasting, to haircloth, and to disciplining, as Dauid did in the like case. Alas my frind, thou beatest the poore asse, thou afflictest thy bodie, but it cannot doe with all, nor helpe thy euil; nor can it hinder God from drawing his dreadfull sword against thee. Correct thy hart, which committeth idolatrie with this husband, and suffereth a thousand vices in this child, and teacheth it pride, vanitie, and ambition. A man perceaueth himselfe to fall fouly into the sinne of luxurie: an inward remorse of conscience cometh with the sword of the feare of God to runne him through, and coming to him self: Ah filthie fleshe (saith he) ah disloyall carkcas, thou hast betrayed me: and presently he layeth vpon his flesh, mightie blowes of immoderate fasting, excessiue disciplining, insupportable haircloth. O poore soule, yf thy flesh could speake as *Balaams* asse did, she would say vnto thee, wherfore strikest

ou me? wretch that thou art, it
against thy self (ô my soule) that
God armeth his vengeance, it is
hou that art guiltie: wherfore doest
hou leade me to naughtie compa-
nie? why doest thou applye my eyes,
my lippes, and my hands to lasciuiouf-
nesse? wherfore doest thou busie me
with vaine and wanton imaginations?
Produce thou good thoughts, and I
shall haue no euil motions: haunt
thou the companie of chast persons,
and I shall not be shaken with the bat-
terie of concupiscence. Alas it is thou
that throwest me into the fire, and yet
thou wouldst I should not burne: thou
castest smoke into mine eyes, and
forbiddest them to be inflamed. And
God doubtlesse in these occasions
sayth vnto thee, beate, breake, teare,
and crushe your harts principally,
for it is against them that my anger
is stirred vp. To cure the itch, or
scurffe, it is not so needfull to
washe or bathe the bodie, as to puri-
fie the bloud, and refreshe the liuer:
euen so to heale vs of our vices,
it is very good to mortifie the flesh,

but

but aboue all it is neceſſarie well to m-
rifie our affections, & refresh our ſo-
In all, and ouer all, keep this rule,
to vndertake corporall auſteritie
with aduiſe of our ſpirituall co-
ctour.

Of companie, and ſolitarineſſe.
CHAPTER 24.

1. TO ſeeke companie, and vn-
to flie from it, are two extr-
mes to be blamed in ciuil de-
tion, which is that wherof I diſcou-
for shunning all companie, ſauou-
of diſdaine and contempt of our nei-
bour: and ſeeking after it, ſmelleth
idlenes. We are bound to loue
neighbours as our ſelues, and to sh
that we loue him, we muſt not flie fr-
his companie: and to teſtifie that
loue our ſelues, we muſt take pl-
with our ſelues when we are a-
Thinck firſt of thy ſelf (ſayth S. Bern-
and then of others. If then no rea-
cauſe vrge thee, to enter into anie c-
panie, ſtay in thy ſelf, and conuer-

thy owne hart: But yf companie chance thee, or any iuſt cauſe inuite thee to be preſent, go thether in Gods name Philotheus, & ſee thy neighbour willingly and louingly.

2. They call that euel conuerſation, which is kept for ſome euil intent: or when they that keep it, are vitious, indiſcreet, and diſſolute: and ſuch we muſt auoide, as the Bees do vſe to turne away from a ſwarme of Harnets or Butterflies. For as they that are bitten by madd Dogges, haue their ſweat, breath, and ſpittle verie contagious, but principallie daungerous for litle children, and for thoſe of delicate complexion: ſo vitious, vnmannerlie, and immodeſt perſons, cannot be frequented, but with hazard, and danger, and in eſpeciall by thoſe, whoſe deuotion is yet but tender and delicate.

3. There be ſome kind of conuerſations, profitable for nothing, but for meere recreation, which are made by a ſimple turning or abſtracting of our minds from ſerious affaires: for ſuch, though a man muſt not be totallie addicted vnto them, yet we may lend them

so much leasure, as is conuenient for re-
creation.

4. Other recreations, haue some ho-
nestie and good respect for their end: as are mutuall visitations, and certaine assemblies, made to do some honour to our neighbour. Touching these, as one should not be superstitious in practizing them, so one must not be vnciuil in contemning them, but satis-fie with modestie, the obligation, to eschew equallie the note of lightnes, or rusticitie.

5. There remaine now the profitable recreations, such as are kept with de-uout, and virtuous persons: O Philo-thee, it will alway be an exceeding good turne for thee, to encounter oft times such recreations. The vine planted by an Oliue-tree, beareth a fat kind of grape, that sauoureth something like the oliues: and a soule that happeneth to be in virtuous companie, cannot choose but be partaker of their good qualities. Drones cannot make honie alone by them selues, but by the help of the Bees they make it: it is a great help for weake soules to exercise deuotion,

to

to conuerſe and haunt with vertuous perſons.

6. In all conuerſation and companie, ſinceritie, ſimplicitie, ſweetnes, and modeſtie, are ſtill to be preferred: There be ſome ſo curious, that no one motion they vſe, but is done ſo artificiallie, that they make the cõpanie weerie; And as he that would not walk but telling his ſteppes, or neuer would ſpeak but ſinging, would be tedious to other men: ſo they that euer vſe an artificiall demeanour, and will do nothing but in print, trouble the companie in which they are, and are alwayes ſubiect to ſome ſpice of preſumption. Let a modeſt myrthe for the moſt part predominate in our conuerſation. Saint Romuald, and Saint Anthonie are highlie commended and admired, that notwithſtanding all their moſt rare auſteritie, they had always their countenance pleaſant, and their words adorned with cheerfull alacritie. *Reioice with them that reioice.* I ſaye, once againe with the Apoſtle: *Reioice in our Lord always, againe I ſay, reioice: Let your modeſtie be knowne to all men.*

To reioice in our Lord, it is needfull the cauſe of thy ioye be not onely lawfull, but honeſt alſo: and this I ſay, becauſe there are ſome things that be lawfull, which yet are not honeſt: And to the end that thy modeſtie may appeer, keepe thy ſelf from all manner of inſolencie, for it is alway blame worthie. To giue one a fall in ſport, to begrime anothers face, to pinche one, and ſuch tricks as theſe, are fond, foolish and inſolent meriments.

7. Beſides the mentall ſolitude, or ſpirituall hermitage whervnto, thou mayſt withdraw thy ſelf, euen amid the greateſt conuerſations that are (as I haue alreadie declared) thou muſt loue to be locallie, reallie and in verie deed ſolitarie: not to go to the deſart or wildernes, as S. Marie of Egypt, Saint Paul, Saint Anthonie, Arſenius, and the other fathers of the deſart: but to be ſometime in thy garden, or in thy chamber, or els where, as thou likeſt beſt; where thou maiſt withdraw thy ſpirit into thy ſoule, and recreat they ſelfe with good thoughts, and holie conſiderations, or ſome ſpirituall le-

ſture

sure, according to the example of the great Nazianzen bishop, who speaking of him self sayth: *I walked my self with my self about sunn-setting, and passed the time vpon the sea shore: for I accustomed to vse this recreation, to ease my mind, and to shake of, at least for a litle while, my ordinarie troubles.* And vpon this point he discourseth of the good meditation, which I declared vnto thee in another place; and according to the example of Saint Ambrose, of whome Saint Augustin recounteth, that him self entring oft times into Saint Ambrose his chamber (for entrance was denied to no man) he beheld him reading in silence; and expecting sometime, for feare of troubling him, he returned home without speaking a word: thincking that the litle time which remained to this great Pastour, for refreshing and recreating his spirit, after the multitude of his affaires, should in no wise be taken from him. So after the Apostles one day had told our Lord, how they had preached and laboured: *Come* (sayd our Lord) *into the desart, and repose your selues a litle.*

Of decency and handſomnes in attire.

Chapter 25.

1. Saint Paul admonisheth de uout wemen (and the ſame muſt be vnderſtood of men) to be attired in decent apparell, clothing them ſelues with shamefaſtnes and ſobrietie. Now then the decencie of apparell, and other ornaments, depende of their matter, fashion, and cleanlines. Touching cleanlines, it should almoſt allwayes be a like in our apparel, vpon which as near as may be, we should not permitt anie kind of vncomely foulnes, or ſlouenrie. Exteriour neatnes ordinarilie ſignifieth the inward cleanneſſe of the ſoule. God him ſelf requireth corporall cleanlyneſſe, in thoſe that approache nigh his altar, and haue the principall charge and care of deuotion.

2. As for the ſtuffe, and fashion of attire the comlines, and decencie therof is to be examined and conſidered according to manie circumſtances, of time,

time, age, eſtate, companie, occaſion. Men apparell them ſelues ordinarily better vpon feſtiuall dayes, according to the ſolemnitie of the feaſt which is celebrated. In time of penaunce as in lent, they rather humble and abaſe them ſelues: at weddings they put on wedding-garments, at burialls, moorning robes; with princes men ſette foorth them ſelues according to their eſtate, at home they vſe themſelues more homely. The married woman may, and muſt adorne her ſelf in her housbands preſence, when he deſireth it: but yf ſhe doeth ſo in his abſence, one might aske her, whoſe eyes she meant to pleaſe with that particular care? The manner is to permitte more gallant ornaments to young maidens: becauſe they may lawfullie deſire to pleaſe manie, with intent honeſtlie to winne one alone for holie marriage. Neither is it eſteemed amiſſe that widowes, which preted marriage, deck vp themſelues handſomlie: ſo that they shew no lightnes or fondnes in their attire; for hauing alredie been married, and charged with gouernement of a familie, and paſſed

the mourning ſtate of widowhood they are held to be, and indeed should be, of a more ripe and ſetled iudgment. But as for thoſe which are widowes indeed; not onely in bodie, but in hart and purpoſe, no ornament better becommeth them then humilitie, modeſtie and deuotion: for yf they intend to allure men with their brauerie, they are not true widowes; and yf it be not their intention to allure men, why do they vſe ſuch inſtruments? He that will not receaue gueſts in his inne, muſt pull downe the ſigne from his lodging. Old folke be always ridiculous, when they will play tricks of youth: for theſe follies are not to be tolerated, but only in young perſons.

3. Be handſome Philotheus, and ſuffer nothing about thee to traile vndecentlie, or to ſitt out of order: we dishonour them with whome we conuerſe, to come into their companie in vncomelie apparell. But take heed withal of wantonneſſe, curioſities, fooleries, and vanities. As farre as thou art able, keep thy ſelf always on plaine ſimplicities ſide: for modeſtie without dupli-

duplicitie is the greateſt ornament of beautie, and the beſt excuſe for hard-fauour.

4. Saint Peter aduertiſed young wemen eſpecially, that they should not wear their treſſes of their haire curled, frizled, toured, and tormented, as now is the ordinarie fashion: but yf men should affect ſuch fondnes in their owne locks, they should iuſtlie be ſtiled effeminate perſons. Euen vaine women, giuen to theſe toyes affectionatlie, are counted ſcant of chaſtitie, or yf they haue anie, it is not perceiued among ſo manie fooleries. They ſay they haue no ill meaning in it. But I replie (as I haue elſe where ſayd) that the diuel hath enough in it always.

5. I would haue my frind whome I affect, to be apparelled beſt of all the companie: but yet with the leaſt pompe and curioſitie; and, (as they commonlie ſay) that he were adorned with good cariage, comelines, and worthines. Saint Lewes ſayth in one word, that one should be apparelled according to his calling; ſo that gra-

ue and good men might not say: thou doest too much; nor young person say: thou doest too litle; but yf young heads will not be content with handsomnes, let vs be contented with the iudgement of the wise.

Of talke. And first how to speak of God.

Chapter 26.

1. Physicians knowe the health and diseases of a man, by looking vpon his tongue: and so trulie our words be certaine signes of the qualities of our soules. *By thy words* (sayth our Saueour) *thou shalt be iustified, and by thy words thou shalt be condemned*: we haue our hand still vpon the sore that griueth vs, and our tongue always in that which delighteth vs.

2. Yf then God delight thee (Philotheus) yf his loue possesse thee, thou wilt often talke of him in thy familiar discourses, with thy neighbours, with thy frinds, with thy houshold ser-

seruants. *For the mouth of the iust will meditate wisdome, and his tongue will speake iudgement.* As Bees take nothing in their litle mouthes but honnie: so should thy tongue be always sweetned with God, thy lippes should always be sugered with his praises: for so they say S. Francis was wont to lick his lippes after he had pronounced the holie name of God, drawing therby to his soule the greatest sweetnes in the world.

3. But speak allwayes of God, as of God, that is reuerentlie, and deuoutlie: not to shew thy sufficiencie, or to play the eloquent preacher; but with a sweet spirit of charitie, and humilitie, distilling as much as thou mayest (as it is sayd of the spouse in the Canticles) the delicious honnie of deuotion and diuine things, droppe by droppe, sometimes into the eares of one, sometimes of another; and still praying to God in the secret of thy hart, that it would please him to make this heauenlie dewe, pearce to the very hart of them that heare thee.

4. Aboue all things performe this Angelicall office, mildlie, and sweetlie, not in manner of correction, but by way of inspirations. For it is wonderfull how powerfullie a louelie and sweet manner of proposing good matters, draweth and allureth the harts of the hearers.

5. Whensoeuer therfore thou art to speak of God, and of deuotion, do it not slightly, by way of common talke, but with attention, and care: which I say, to take from thee a notable vanitie, that is to be found in manie that make profession of deuotion: who at euerie occasion abound in holie and feruorous words, vpon a kind of brauerie, litle minding in hart, that which they speak with their mouthes: and after they haue spoken such spirituall brauaries, they imagine themselues to be such, as their great words seeme to make boast; which indeed is nothing so.

Of com-

Of courteſie in talk, and due reſpect of perſons. CHAP. 27.

IF *any ſinneth not in* word (ſayth S. Iames) *he is a perfect man.* Beware thou let not fall any vnſeemly word, for although it proceed not from thee with an ill intention, yet they that heare it, may interpret it farre otherwiſe. An vnſeemlie word ouerheard by a weak and feeble hart, ſpreadeth and enlargeth it ſelf like a droppe of oyle, falling vpon a peece of cloth: and ſometime it ſo ſeazeth vpon the hart, that it filleth it with a thouſand, vncleane thoughts and imaginations; For as the poiſon, which infecteth the bodie, entreth by the mouth: ſo the poiſon which intoxicateth the ſoule, entreth by the eare: and the tongue which produceth this poiſon is a murtherer. For although peraduenture the poiſon which it hath ſpitte foorth, hath not wrought his effect, becauſe it found the harts of the hearers fortified with ſome preſeruatiue: yet there was no

want

want of malice on his part, to commit the murther. And let noe man excuse him self by saying, that he, for his part thought no harme: for our Lord, who knoweth mens thoughts, hath said: *That out of the aboundance of the harte the mouth speaketh.* And though we thinke no harme in doing or saying so, yet the deuil thincketh a great deale: and oft times doth secrethe make vse of those wicked words to wound the harte of some feeble hearer. They say, such as haue eaten the hearbe called Angelica, haue allways a sweet pleasant breath: and they that haue honestie and chastitie (which is the virtue of Angels) in their hartes, haue their words allwayes pure, ciuil, and chast. As for indecencies and scurrilities, the Apostle will not once haue them named among vs, assuring vs, that nothing *so much corrupteth good manners, as wicked talke.*

2. Yf these vnseemly words be vttered cunninglie, with willie conceipt, or subtil curiositie, then are they farre more venimous. For as a Dart, the sharper it is, the more easilie it pier-

eeth our bodie : ſo the more sharpe and wittily that a wanton or vnſeemlie word is couched in conuerſation, the deeper it penetrateth into our harts. And they that eſteeme them ſelues gallant felowes, for multiplying ſuch vnſeemlie ieſts in conuerſation, know not indeed wherfore conuerſations are ordained ; for they should be like ſwarmes of Bees, gathered together, to make hounie of ſome pleaſaunt and virtuous entertainment, and not like a multitude of Waſpes, who come together to ſuck ſome vnſauourie carrion. Yf any bad compaſsion, ſpeake ſome misbeſeeming words vnto thee, declare that thine eares be offended therwith, either turning thy ſelf to ſome other matter, or leauing the companie, or by ſome other meanes, which thy prudence and diſcretion shall dictate vnto thee.

3. It is one of the woorſt conditions that a man can haue, to be a ſcoffer. God himſelf profeſſeth extreame hate againſt this vice, and hath made verie ſtrange punishments alredie therof.

No-

Nothing is ſo contrarie to charitie, and eſpeciallie to deuotion, as the deſpiſing and contemning of our neighbour: but deriſon and mockerie, is neuer without this contempt, and therfore it is grieueous ſinne: ſo that the Doctours do ſay with great reaſon, that ſcoffing and flouting, is one of the greateſt offences that a man can committ againſt his neighbour, by words: for other offences are committed alwayswith ſome reſpect, and intereſt of the offender, but this is donne onely of meere diſpight and contempt.

4. As for ieſting wordes, which be ſpoken one to another, with modeſt and cheerfull myrthe, they proceed from a virtue called *Eutrapelia* by the Greeks, which we may call, good conuerſation: by which we take an honeſt and pleaſaunt recreation, vpon friuolous occaſions, which humane imperfections do offer: onely this we muſt beware, leaſt from this honeſt myrthe, we paſſe to immodeſt ſcoffing and flouting. For ſcoffing, prouoketh to a ſpightfull kind of laughter, in contempt and diſdainfull mockerie of our neigh-

eighbour: but modeſt ieſting prouo-eth to laughter, by a ſimple confiden-e, and franck familiaritie, ioined with ome wittie conceipt, without iniu-ing anie man.

S. Lewis, when religious perſons offered to talke with him after meales of great and high matters: *It is not now time to alledge textes* (would he ſay) *but to recreat our ſpirits, with ſome merry con-ceipt, and quodlibeticall queſtion: let euery man talk decently of what he liſt.* Which this holy king was woont to ſay for the nobilities ſake, that were then about him, expecting the fauour of his maie-ſties amiable conuerſations. But let vs ſo paſſe our time my Philotheus, in re-creation, that we keep for all that, a certaine perpetuitie of deuotion.

Of rash iudgement.

CHAPTER 28.

IVDGE *not, that your ſelues be not iudged*, ſayth the Saueour of our ſoules: *condemne not, and you ſhall not be condemned.* No, ſayth the holy Apoſtle; *Iudge not before the time, vntill*

our-

our Lord do come, who *will light the hidden things of darkneſſe, and lay open the ſecrets of harts*. O how diſpleaſing be the indgements vnto almightie God! Therefore are the iudgements of the children of men raſhe, and temerarious, becauſe they are not iudges one of another, in that in iudging they vſurpe and arrogate to them ſelues the office that is proper and peculiar to our Lord. They be raſhe likewiſe, becauſe the principall malice and wickedneſſe which is in ſinne, dependeth of the intentions and councells of the hart, which is a darke and vnſearcheable dungeon for our eyes. They be raſhe, becauſe every one hath enough to doe to iudge his owne ſelfe, he neede not vndertake withall to iudge his neighbour. Not to iudge others, and to iudge our ſelues, are two thinges equallie neceſſarie for vs, not to be iudged our ſelues: for as our bleſſed Lord forbiddeth vs the one, ſo his holy Apoſtle inioineth vs the other, ſaying that. *If we did iudge our ſelues, we ſhould not be iudged*. But good God, we doe quite contrarie: that which is forbid vs, we ceaſe not to doe

doe, iudging our neighbour at
erie occasion: and that which is
mmanded vs, to iudge our sel-
s, we do not so much as once
inck of.

2. The remedies against this vice of
ashe iudging, must be applied accor-
ing to the diuersitie of causes, from
hence rashe iudgements vse to pro-
ceed. Some men there are of so sharpe
nd sower a condition by nature, that
whatsoeuer they receaue, turnes bitter
n their harts, chaunging *iudgement* (as
heprophet sayth) *into wormewood, ne-*
er iudging their neighbour, but with ri-
ur and bitternesse. Such men haue
reat neede of the help of some spiri-
uall physician, that may teach them
ow to vanquish this bitternesse of hart
which becausse it is naturall vnto them,
s hardly amended: And though in it
lfit be no sinne, but onely an imper-
fection, yet is it verie daungerous, be-
cause it causeth this vice of rash iudge-
ment to raigne in the hart. Other some
udge rashely not for harshenes of con-
ition, but of meere pride, imagining
at by diminishing and suppressing
other

other mens honour, they aduaunce
increase their owne, arrogant, and
sumptuous spirits, which admire them-
selues, and place them selues so high
their owne estimation, that they hold
all men in comparison of them, to
abiect, base, and of no worth at all:
sayd the fond pharisey in the ghospell,
I am not as other men. Some there are
that haue not in them this manifest
pride, but onely of a vaine complacence
or delight which they haue in their
owne excellence, consider other mens
imperfections, to tast (as it were) with
more content the contrarie perfection
wherwith they presume themselues to be
endowed. This self-pleasing conceit
is so secret, and so hard to be perceiued,
that vnlesse one haue great insight
in diseases of the soule, he can not dis-
couer it: and they themselues that are
sick of it, do not know it, vntill it be
shewed vnto them. Other there be, that
to flatter, and excuse them selues, and
to mitigate the remorse of their owne
guiltie consciences, gladly iudge other
men faultie in the same vice, wherewith
they feele themselues to be addicted,
as

yf the multitude of offenders made
eir sinnes lesse to be blamed. Many
ue themselues to iudge rashly of
thers, onely of a vaine pleasure which
ey take, to discourse, and prognosti-
ate other mens humours, and beha-
iours, exercising their witts, at the
ast of theire neighbours credit and
ood name. And yf by mischaunce they
haunce to giesse aright in their iudge-
ent: they wilbe bold thereafter in like
dgements, that one shall verie hardly
aw them from this follie. Others
dge of passion, thincking that best
hich they loue, and that stark naught
hich they hate: sauing in one case
nely admirable, yet true, and daylie
perienced; wherin the excesse of loue
aketh men iudge ill of that which thy
ue; A monstrous effect, proceeding
lwaies from an impure and sensuall
ue, troubled and sick with iealousie,
hich as euerie man knoweth, vpon a
ue looke, vpon the least smile in the
ord, condemneth the party beloued
disloyaltie, or adulterie. To conclu-
, feate, ambition, and other such like
fective passions, and diseases of
the

the minde do ordinarilie contribute ward the breeding of ſuſpicions a rashe iudgements.

3. But what remedies do we prescribe to this diſeaſe? There is an heare Ethopia, called Ophiuſa, the wherof being drunck, maketh imagin, that they ſee themſelues enuironed with horrible ſerpents: they that haue ſwallowed downe pride enuie, ambition, & hatred, imagin things which they ſee, to be faul and defectiue. Theſe to be healed muſt drinck wine made of palmes and theſe others muſt drinck as mu as they can of the ſacred wine of char tie, and it will purge them of the naughtie humours, which cauſe the to make ſuch rashe and peruerſe iudg ments. Charitie feareth to meet w euill, ſo farre of is she from seeking ter it; when she meeteth with it, turneth away her face, and maketh yf she ſaw it not; nay at the firſt n of euill, she shutteth her eyes that may not ſee it: & afterward with a ſimplicitie beleeueth, that it was euil, but onely the shadow or likene

. And yf by no meanes she cã excuſe
ut euidently ſeeth it to be euill, she
neth away her ſight, & endeuoureth
ſently to forget the ouglie shape
eof. Charitie is the ſoueraigne reme-
e againſt al euils but eſpecially againſt
is. All things ſeeme yealowe to their
s that are ſick of the iaunders, and
y ſay, to heale them, they muſt wea-
the hearbe Celydonia vnder the plan-
of their feet. The ſinne of raſhe iud-
ment, is a ſpirituall iaunders, & ma-
th all things appeere reprehenſible to
eyes that be infected therwith: he
wilbe cured of it, muſt applie the
edies not to his eyes, nor to his vn-
ſtanding, but to his affections, which
the feet of the ſoule. Yf thy affectiõs
mild, & gentle, ſuch will thy iudge-
t of things be: yf thy affections be
urable, thy iudgemẽt wil alſo be cha-
able. I preſent vnto thee three admi-
le examples; Iſaac had ſayde that Re-
cca was his ſiſter: Abimelech ſaw him
ying with her, that is making verie
ch of her, & he iudged perſently that
was his wife: a naughtie eye would
r haue iudged her to haue been

his

his ſtroumpet, or yf she were hi
that he had been inceſtuous. Bu
melech, folowed the moſt cha
opinion, that he could gather
an action. We muſt alway do th
(my Philotheus) as much as is po
in cenſuring our neighbours a
and yf one action had a hundred fa
we should always caſt our ſight
faireſt. Our Ladie was great with
and S. Ioſeph perceaued it well enou
but becauſe on the other ſide he kn
to be pure, holy, and of an Angel
life, he could not beleeue that she
to be with child otherwiſe then be
her ſainctitie, in ſo much that he
ſolued to forſake her ſecretly, and
the iudgement of hir innocēce to G
though the appeeraunce of the th
was a violent argument to make
conceaue an ill opinion of the Vi
yet would not he iudge her, le
should iudge rashely. And why so
eauſe (ſayth the ſpirit of God) he
iuſt. A iuſt man, when he can no
excuſe neither the action, nor
tention of him, whome other
knoweth to be an honeſt man: y

not he iudge of the matter, but wipeth the remembrance of it out of his mind, and leaueth it for God to iudge. Nay our blessed Sauiour vpon the crosse, though he could not altogeather excuse the sinne of them that crucified him: yet did he diminishe the malice of it, alledging their ignorance. When we cannot excuse the sinne it self, let vs at least (according to our Lords example) make it worthie of compassion, attributing it to the most tolerable cause we may, as to ignorance or infirmitie.

4. But what? may we neuer iudge of our neighbour? no verely: neuer. It is only God that iudgeth, euen when malefactours are iudged in publique tribunals True it is, that he vseth the magistrats voice, to make him self the better vnderstood by vs: they be his interpretours, and ought, to pronounce nothing, but what they haue learned of him, as being his oracles: But yf they doe otherwise, folowing their owne passions, then it is they indeed that iudge, and consequently shalbe iudged. For men are forbidden, as they are men, to iudge any man.

5. To see or know a thing, is not to iudge or censure it: for iudgement, at least according to the scriptures phrase, presupposeth some true or apparēt controuersie to be ended: and this is the reason of that manner of speeche, in which our Sauiour sayth, that they which beleeue not, are allreadie iudged; because there is no doubt of their damnation. Is it not lawfull thē to doubt of our neighbour? it is not always vnlawfull, for we are not forbiddē to doubt, but to iudge: yet must we neither doubt nor suspect our neighbour, but when force of reasons, and euident arguments, do constraine: otherwise euen doubts, and suspicions, are rashe and temerarious. Yf some suspicious eye had seen Iacob kisse Rachel by the well, or Rebecca receaue earings and braceletts at Eliezers hands, being a man vnknowne in that coūtrie: he would doubtlesse haue thought ill, of these two rare patetnes of chastitie; but without sufficient cause or ground; for when the action is indifferent of it self, it is rashe suspicion to draw badde cōsequence from it, vnles manie circumstances giue force to the argu-

argument. It is also a rashe iudgemente, to drawe an argument from the action, to blame the person; of which we will by and by speak more cleerly.

6. To be briefe, all men that haue diligent care of their cõscience, are not much subiect to make rashe iudgemẽts of other mens matters. For as Bees in foggie mistes, or cloudie weather retire to their hiues, to busie them selues with their honny: so the thoughts of deuout soules, neuer wander abroade to censure or to marke the doubtfull and secret actions or intentions of their neighbour: but least they should by marking them, fall in danger of censuring them, they retire them selues by a carefull introuersion (as spirituall men call it) into them selues, there in the closet of their soules, to view and order the good resolutions of their owne amendment.

7. It is the part of an idle and vnthriftie soule, to busie her self in examinge other mens liues: excepted always such as haue charge of others, as well in common wealths, as in priuat families, and communities: for a

great part of the quiet of their conſciences, conſiſteth in watchinge diligently ouer the conſciences of other. Let ſuch men doe that carefull dutie with loue and mildnes: that done, let them keep them ſelues with in them ſelues, to be at more tranquillitie, and ſafer from exceſſe in this matter.

Of ſlaunder and back biting.
CHAPTER 29.

1. RASHE iudgement, breedeth diſquiet, diſdaine and contempt of our neig' bours, pride and ſelf cõceipt, and a hundred other peſtilent effects: among which backbiting, and ſpeaking ill of other men, hath the firſt place, as the verie plague of all conuerſations. O that I had one of the burning coales of the holy altar, to touch therwith the lippes of men, and take away their iniquities, and cleanſe their ſinne: imitating the Seraphin, that purified the mouth of the prophet Eſay with a coale takẽ from the altar of God: for he that could bannishe ſlaunderous

lippes

lippes out of the worlde, would take away one of the greateſt cauſes of ſinne and iniquitie.

2 He that vniuſtlie robbeth his neighbour of his good renowne, beſides the ſinne committed, is bound to repare the domage though differently, according to the diuerſitie of ſlanders vſed: for no man can enter into heauen with other mens goods: and amongſt all exteriour goods, a good name is the moſt prenous. Slaunder is a kind of willfull and perfidious murther: for we haue three liues, one ſpirituall which conſiſteth in the graces of God: another corporall, which cometh frō our ſoule; the third a ciuil or morall life, which conſiſteth in our good name; ſinne robbeth vs of the firſt, death taketh from vs the ſecōd, and ill tongue depriueth vs of the thirde. Nay a ſlaūderous tongue at one blowe, committeth ordinarilie three ſeuerall murders; he killeth his owne ſoule, and his that heareneth to him, and taketh away the ciuil life of him whome he ſlaūdereth: for as S. Bernard ſayth, he that detracteth, and he that harkeneth to the detractour, both of them haue the diuel

vpon them: but the one hath him in his tongue, and the other in his eare. *They haue whetted their tongues like serpents*, sayth Dauid, speaking of detractours for as the serpents tongue is forked, and doublepointed, as Aristotle sayth; so is a detractours tongue, who at one time stingeth and poisoneth the eare of him that heareth him, and the reputation of him whome he back-biteth.

3. I charge thee therfore (most deare Philotheus) that thou neuer speak ill of any man, directlie or indirectlie: neuer impose false crimes and fained faultes vpon thy neighbour: neuer discouer his secret sinnes, nor exaggerate those that are notorious; neuer interpret in ill part his good work: neuer denie the vertue & good parts which thou knowest to be in him, nor dissemble them maliciouslie, nor diminish them enuiouslie: for by all these manner of wayes, thou shalt offend God greeuouslie: but most of all by deniyng the truth to the preiudice of thy neighbour, or by accusing him falselie: for it is a double sinne, of lying, and robbing thy neighbour both at once.

4. They

4. They that to ſpeak ill of another, make prefaces of honour, excuſing their intentions; or mingle ſecret and ſlie ieſts, and the prayſes which they would ſeeme to recount of another, are the moſt venemous and miſchieuous detractours of all. I proteſt (ſay they) I loue him with my hart, and as for other matters, he is a right honeſt man: but yet one muſt tell the troth. I muſt needs ſay he did ill to play ſo treacherous a part. She is a verie virtuous maiden (ſayth another) but she was ouerreached in ſuch an occaſion: and ſuch like diminishing additions, which are moſt ordinarilie vſed. Seeſt thou not this ſlight of theirs? The archer drawing his bow, draweth likewiſe the arrow as nigh to him ſelf as he can: but it is onelie to shoot it with greater force. It ſeemes theſe fellowes do drawe their tongues to thē ſelues, but it is onely to let them ouershoot with greater violence, and pierce more profoundlie into the harts of the audience, or cōpanie where they talke. Detractiō vttered in a ieſting & ſcoffing manner, is yet more wicked then the

former Seney (they say) is not a present poison of it self, but slowe in working, and easilie remedied, but being taken with wine it is remediless: So speaking ill of our neighbours, which would otherwise passe lightlie in at one eare and out at another (as they say) sticketh firmelie in the remembrance of them that heare it, whē it is craftilie couched with some subtill & merrie quippe: *They haue* (sayth Dauid) *the venom of aspes vnder their lippes.* The stinging of the aspe is allmost without any feeling, & his venim at the first breedeth a delectable kind of itching, through which the entrailes and hart open them selues, and receaue the poison, against which afterward there is no remedie.

5. Doe not say, such a one is a dronekard, allthough thou haue seen him dronck: nor, he is an adulterer, though thou haue seen him taken in that sinne; nor, that such a one is an incestuous person, because he hath beene once found in that crime: for one onely act giueth not name & title to a thing. The sunne stood stil once in behalf of Iosues victorie; and lost his light another time

for

for our Saueours death vpon the crosse: yet for all that, no man will say that the sunne is immoueable, or darksome. Noah was once dronck; and Lot another time, and withall committed horrible incest with his owne daughters; yet neither the one, nor the other were drunckardes: nor was the latter an incestuous person. So Saint Peter was not a bloud shedder, though once he shed bloud: nor a blasphemer, though once he blasphemed. To beare the name of a vice or a virtue, one must haue frequented the actes therof, and gotten a habit of it: so that it is an abuse of tearmes, to say, one is cholerick, because we haue once seene him angrie, or a theefe, because he hath once stollen.

6. Although a man haue beene a long time vitious, yet we incurre daunger of lying, to tearme him a vitious man. Simon the leaper, called Marie Magdalen a sinner, because she had beene so not long before: yet lied he, for she was then no longer a sinner, but a most holie and blessed penitent, and therfore our Lord himself took vpon him the defence of her cause. The presum-

Ptuous phariſey held the humble publi-
can for a ſinner, peraduenture for an
vniuſt oppreſſer, a fornicatour, or gi-
uen to ſome other hainous vice: but
he was foulie deceaued, for when he
thought ſo badlie of him, at that ve-
rie time was he iuſtified. Alas ſeinge
the goodnes of God is ſo great, that
one moment ſuffizeth to obtaine and
receaue his holie grace, what aſſuran-
ce can we haue, that he, who yeſter-
day was a ſinner, remaineth a ſinner to
day? The day paſt, muſt not iudge
the day preſent: nor the preſent, iudge
the day to come: it is onelie the laſt
day, that iudgeth all dayes. Thus we
ſee, that we can neuer ſay a man is
naught, without probable daunger of
lying: that which we may ſay, in caſe
that we muſt needs ſpeak, is, that he
did ſuch a naughtie act, he liued ill
ſuch a time; he doth ill for the pre-
ſent: but we may drawe no conſe-
quence from yeſterday, to this day,
nor from this day, to the morrow
folowing.

7. Now though we should be won-
drous carefull, neuer to ſpeak ill of
our

our neighbour, yet muſt we take heed of the other extremitie, into which ſome do fall, who to auoide ill ſpeaking, commend and ſpeak well of vice. Yf thou meete with one that is indeed a ſlaunderer of his neighbour, doe not ſay, as it were excuſinge his vice, that he ſpeaketh his minde francklie, and freelie; Of one that is notoriouſlie vaine and arrogante, ſay not, that he is a gallaunt courtlie gentleman: dangerous familiarities, muſt not be tearmed plaine and ſimple dealings; maske not diſobedience, with the name of zeale; nor pride with the name of magnanimitie; ſtile not laſciuiouſneſſe with the honeſt title of frindship; No, my deere Philotheus, thinck not that thou auoideſt the vice of ill-ſpeaking, by fauouring, flattering, and cheriſhing other men in their vices: but roundlie and freelie, ſpeak ill of euill, and blame that which is blame-worthie, for in ſo doing we glorifie God; ſo it be done with the conditions folowing.

7. To reprehend another mans faultes

and vices lawfullie, it is needfull, that it be profitable to him of whome we speake, or to them vnto whome we speake. There be some, that recite before maydens, indiscreet priuities of such and such, which be manifestlie daungerous, others recount, some mans dissolute gestures, or wanton speeches, tending manifestlie to dishonestie; yf I should not freelie reprehend this abuse, or that I should excuse it, these tender young soules who heare it, would take thereby occasion, to giue them selues leaue to say, and to do the like. Their profit then requireth, that I rebuke such thinges freelie, before I sturre from the place, vnlesse I may prudentlie deferre this good office, to doe it with more deliberation, and lesse interest of them, of whome those things were recounted, at an other occasion.

8. Moreouer it is requisite, that in some sort it belong vnto me to speak of that matter, as when I am one of the principall of the companie, and that yf I speake not, it would seeme that I approue their vices: But yf I be one of the meaner sort, then I must not

not vndertake to giue the sentence.

9. But aboue all it is requisite, that I be exact, and warie in my words, and not to vse one too much: as for example, yf I blame the familiaritie of this young man, and that young maide, and call it indiscreet and dangerous; O God (my Philotheus) we must hold the ballance verie euen, that we make not things heauier then they be indeed, although it be but the waight of a graine. Yf in the fault I am to speak of, there be but only a bare appeerance, I will say no more then so: yf but a simple indiscretion, I will giue it no worse name; yf neither indiscretion, nor probable appeerance of ill be in the matter, sauing onely that some malicious spirit may therby take occasion to speak ill, I will say nothing at al, or onely say the same. My tõgue so long as I iudge my neighbour, is like a rasour in a chirurgians hands, that pretends to cut between the sinews and the veines: so the cutt that I make with my tongue in censuring or reprehending my neighbours actions must be so warie, that I launce

no

no deeper then needs, that I speak neither more nor lesse, then that which the thing it self indeed requireth. And in a word, be carefull to keep this rule, that in reprehending the vice as it deserueth, thou spare the person, in whome it is, as much as discretion and ciuilitie teacheth.

10. True it is, that of infamous and notorious publique sinners, wee may speake more freelie: so that still we declare in our words, the spirit of charitie and compassion, without all arrogance or presumption, nor taking delight in other folks miseries, which is always an affection proceeding from a base & abiect hart. I except allways those that are denounced to be Gods enemies and desloyall to his holie churche: for we may and ought in conscience disgrace, and debase all hereticall and schismaticall sectes, and the authours of them: it is charitie to crie against the wolfe, not only when he is among the sheep, but whensoeuer we espie him.

11. Euery one is bold to take so much licence as to censure princes, and speak ill of whole nations, according

to the diuersitie of affections that men beare them: but thou (my Philotheus) must beware also of this defect: for besides that God is offended therwith, it may raise thee vp a thousand quarrels, from which thou canst not deliuer thy self, without great vnquietnes.

12. When thou chaunceſt to heare any man speak ill of another, procure yf thou canst, to make his accusation doubtfull: yf thou canst not doe that iustlie, endeuour to excuse the intention of the partie censured: yf that cannot be done neither; shew thy compassion toward his frailtie, cut off the discourse remembring thy selfe, and bringing the hearers in remembrance, that yf they haue not offended in that sort, that they are the more beholding to the grace of God for the same, and withall recall courteously the detraction to him selfe: and lastly yf thou knowest any good of the partie detracted, endeuour to set it foorthe.

Other aduices and instructions to be obserued in talke.

Chapter 30.

1. Let our talke be courteous, franck, sincere, plaine, & faithfull: without double dealing, subtiltie, or dissembling; for though it be not good alway to tell the truth in all matters, and in all occasions: yet is it neuer lawfull to speak against the truth. Accustom thy self neuer to lie wittinglie, and of set purpose, neither to excuse thy self, nor for any other cause, calling alwais to mind, that God is the God of truth. Yf thou chance to tell a lie, and canst handsomly correct it out of hand, either by recalling it merily, or by some good explication, doe it: a true excuse, hath much more grace and force to giue satisfaction, then a lie neuer so smoothlie tolde.

2. Though sometime a man may prudently and discreetly disguise and couer the truth, by some artificiall colour of speeche, yet must that be vsed only in matters of importance, when

e glorie and ſeruice of God manife-
y requireth it. Excepting onely thoſe
ccaſions, ſuch artificiall equiuocation
s daungerous, for as holy writt ſayeth:
he holy Ghoſt dwelleth not in a diſſembling
nd double ſpirit: No cunning is ſo much
o be deſired as ſimplicitie; the wiſdo-
e of the worlde, and ſubtilitie of the
che, belong to the children of this
orld: but the children of God, walk
ainely, without going awrie, their
rt is free from all doubleneſs. *He that*
alketh ſimply (ſayth the wiſeman) *wal-*
eth confidently. Living, double dealing,
diſſembling, are allways ſignes of a
eak, and baſe ſpirit S. Auſtin had ſayd
the 4. booke of his Confeſſions,
at his ſoule, and his frinds ſoule, were
t one ſoule; and that his life was te-
ious vnto him after the death of his
rind, becauſe he would not liue by
halfes; and yet that for the ſelf ſame
auſe he feared to die, leaſt his frind
ould die wholly in him. Theſe words
fterward, ſeemed vnto him too artifi-
all, and affected, in ſo much that he
orrected them in the bookes of his
etractations, cenſuring them with a

note

note of follie. Seest thou not Plu-
theus, what a liuely and delicate feeling,
this holy and pure soule had of curious
painted speeches? Surely it is a great or-
nament of a christian soule to be bash-
full, plaine, and sincere in talk: I have
sayd, *I will obserue and keep my wayes
that I may not offend in my tongue. Set (O
Lord) a watch before my mouth, and a
doore of strength and closenes to shut my
lippes*, sayth Dauid.

3. It is an aduise of the holy king S.
Lewes, to contrarie or gainsay no man
vnlesse it were either sinne or damage,
to let his words passe without contra-
dicting them: and by this meanes a
man may be sure to escape all quar-
rels and debates. But when necessitie
constraineth to oppose thy opinion
against another mans, vse mildnes,
warines and dexteritie, not seeking to
vex his spirit, whome thou gain-
sayest, nor to confound him: for
nothing is gained by sharpe repre-
hension, or too much stomach in
contradicting.

4. The auncient sages highlie com-
mended them that spake litle, which

be vnderstood, not of them that speak few words, but of them that vse not many needlesse, and vnprofitable words; for in this matter of talk, we regard not so much the quantitie, as the qualitie: and in my opinion, we ought to flie both extreams. For to shew ones self a graue profound dotour, refusing to condescend to familiar talk, vsed in honest recreations, argueth either some distrust or disdaine. And on the other side, to prate alwayes, and giue neither place nor occasion vnto other men to speak their pleasure, smelleth either of vainglorie, of follie and lightnes.

S. Lewes allowed it not for good manners, when one is in companie, to talke to anie man in secret, and in counsail, principallie at the table: least he giue some cause to suspect, that he speaketh ill of others. *He that is at table* (sayth he) *in good companie, and hath any good and merry conceipt to say, lett him speake, that all the company may heare him: yf it be any thing of importance, that he would not haue all men know, let him conceal it altogether, and*

and tell it no man while the compan
not dissolued.

Of honest and commendable pastimes and recreations.

Chapter 31.

1. IT is sometimes necessary to e
our spirit, and affoord it, and t
bodie also, some kind of recre
tion. S. Iohn the Euangelist (as the
uout Cassianus reporteth) was vpon
time found by a huntsman, to have
partrige in his hand, and to make muc
of it, and play with it for his passetim
the huntsman demanded wherfore he
man of such qualitie, tooke delight
so low and base a recreation; well sa
S. Iohn) and wherfore doest not th
carie thy bow allways bent? marue
(quoth the huntsman) least yf it shou
be always bent, it would loose his for
and strength, when it should be nee
full. Wonder not then at me (repl
the blessed Apostle) yf I cease a li
from the rigour and attention of
spirit, to take a litle rest and recreat
that after this small ease, I may

employ my self more earnestlie in contemplation of higher matters. It is doubtlesse a great vice to be so rude and sauage, as neuer to allowe ones self, nor to suffer any other, to enioy some kind of lawfull pastime, & recreation.

2. To take the aire, to walke, and talk merrily and louingly together, to play on the lute, and other such instruments, to sing in musick, to goe a hunting, are recreations so honest, that to vse them well, there needs but ordinarie prudence, which giueth euery thing, due order, place, season, and measure.

3. Those games in which the gaine is won by them, serueth for a price and recompence of nimblenes of the bodie or industrie of the mind, as tennis, bloone, stoole bale, chesse, tables, running at the ringe, be of them selues good and lawfull: onely excesse is to be auoided either in the time employed on them, or in the wager that is played for: yf too much time be spent in these disports, they are no more recreation, but an occupation, not easing the bodie or mind, but weeriyng the one,

one, and dulling the other. After sixe or
six houres spent at chesse, who is not al-
together weeried in spirit with so much
attention? To play a whole afternoone
at tennis, is not to recreate the bodie,
but to tire it: Againe if the wager which
is plaid for, be of ouergreat valew, the
affections of the gamsters grow out of
square: & besides it is an vniust and vn-
reasonable thing, to lay great wagers
vpon such slight industries, so vnprofi-
table, and so litle praise-worthie. But
aboue all Philotheus, take heed thou set
not thy affection vpō these disports, for
how lawful soeuer any recreatiō be, it is
a vice to set the hart vpon it: not that
thou shouldst not take pleasure in sport-
tinge, for without pleasure there can be
no recreation: but that thou should
not so place thy hart vpon these passe-
times, as to be allways desirous of the
and not to be content without them.

Of dauncing and some other pastimes which are lawfull, but dangerous withall.

Chapter 32.

1. DAnces of their owne nature
be things indifferent, & may be
vse

either well or ill: but as they are or-
arily vſed, they incline & leane much
the worſſer ſide, & conſequently are
ll of danger & perill. They are vſed by
ght, in darkenes, & obſcuritie: & ve-
eaſie it is for the works of darknes,
ſlipp into a ſubiect, ſo apte of it ſelf
receaue euil accidents. The greateſt
t of the night is ſpent in thē, ſo that
late watching, men are faine to ſleep
the mornings, and by conſequence,
meanes to ſerue God. In a word, it
llwais follie to change the day into
ght, light into darknes, and good
ckes into fond fooleries; Eache one
cometh to daunce, bringeth with
his head brimfull of vanitie: and va-
ie is ſo great a diſpoſitiō to naughtie
ſtiōs, & to dāgerous & reprehēſible
es, that ſuch badde fruicts with great
cilitie, are engēdered in theſe dances.
. I may ſay of dāces (Philotheus,) as
e phyſiciās doe of mushroms, or toad-
ooles, though manie do eat thē for
inties, yet (ſay they) the beſt of thē
e worth nothing: & I ſay likewiſe, that
ough dances are much frequēted the
t of thē are not very good. They that

will

will needs feede on ſo vnprofitable
dishe as mushroms are, procure
they be excellente well dreſt; yf
meanes thou canſt excuſe thy
reaſon of the companie in which
art from dancing, ſee that thy
be well ordered. But how muſt
well ordered? with modeſtie,
nes, and an honeſt intention. Eat
ſeldome, and in litle quantitie
shroms (ſay the p yſitions) for
be oftumes eaten, & in great abun-
ce, be they neuer ſo well dreſſed,
quantitie of them becometh venom
the ſtomacke. Dance litle at a time
verie ſeldome Philotheus, for
wiſe thou putteſt thy ſelf in dan-
affect ouer much this exercise, ſo
lous, and apt to brede ſuch badd
in the ſoule, as we euen now men-
ned. Mushroms according to Pl
being ſpongie, and full of wide po
draw vnto them verie eaſilie, all
ction neere them, in ſo much
they be nigh ſerpents and toades,
receaue venom from them, w
the cauſe we call them toadſ
Dancing ſports in night-aſſe

o ordinarilie draw with thē theſe vices
nd ſinnes, which commonly raigne in
one place, quarrelles, enuie, ſcoffing,
and wanton loue; and as theſe exerciſes
doe open the pores of the bodie that
uſeth them, ſo they open the powers of
the ſoule, and yf anie ſerpentine com-
anion, breath into their eares ſome
anton or laſciuious word, or ſome lo-
e toy; yf ſome Baſiliskē or Cokatrice,
ſt an amourous eye, an vnchaſt loo-
e, the hart thus opend, eaſilie entertai-
eth theſe poiſons. O Philotheus, theſe
mpertinent recreations are ordinarilie
angerous; they diſſipate the ſpirit of
motion, weaken the forces, make cha-
ie cold, and ſtir vp in the ſoule, a
houſand ſortes of euil affections: and
efore it is, that they are to be vſed
th great diſcretion.

3. Aboue all, the phyſicians preſcri-
e, that after mushroms, we should
nck good wine: and I ſay, that after
ncinge, it is behouefull to vſe good
d holie cōſiderations, to hinder thoſe
ngerous impreſſions which the vaine
ight taken in dancing may haue left
our mind. Thinck then; 1. that whilſt
thou

thou wast busied in this idle exercise,
manie soules did burne in hell fire for
sinnes committed in dancinge, and by
the occasion of the time and place, and
cõpanie, and other circunstances which
dãcinge bringeth with it. 2. Many reli-
gious, & deuout persõs at that verie time
in the presence of God, did sing his hea-
uenly praises, & contemplated his divi-
ne goodnes. And how much more hap-
pely was their time spent in praying, the
thine in dãcing. 3. Whilst thou dancedst
merilie, many soules deceased out of this
world in great anguish & dread of con-
science; manie thousand men & women
suffered great dolours, diseases, & pangs
in their beds, in hospitals, in the streets,
the goute, the grauell, burning feuers,
canckers, and infinite sortes of miseries.
They had thẽ no rest, & thou hadst then
no cõpassion of thẽ. And thinckst thou
not that one day perhaps thou shalt sigh
while others dance, as thou hast not
danced while others sighe? 4. Our Lord
our Ladie, the Angels, & Saints, behel
thee all the while thou dauncedst, how
deerlie did they pittie thy poore soule
that was busied in so vnprofitable a

tertainment!

5. Alas, while thou wert thus misspending thy goldē leasure, which might haue been farre better employed, time passed away, and death drewe nigh, and mocking (as it were) thy indiscreet passetime, inuiteth thee to his dance, in which the sighes of thy frinds shall serue for well tuned vialles, where thou shalt giue but one turne from life to death. This dance is the true passetime of mortal mē, for in it wee passe in a moment, from time to eternitie, of vnspeakeable ioyes, or intolerable paines: I haue sett thee downe these few considerations; God will suggest many other vnto thee to the same effect, yf thou feare him truly.

The times to sport and dance.

Chapter 33.

1. TO sport and dāce well and lawfullie, requires that we vse these delights for recreation of our minds, and not for any affectiō we beare to the sportes them selues; that we continewe them but a short time, not till

we be weeried and dulled therwith; that we exercise them but seldome, and not euerie day, for otherwise we turne recreation into an occupation. But in what occasions may a man vse dancing and sportings. The iust occasions of indifferente disportes are most frequent: occasions of vnlawfull are verie rare, and such games are much more blame worthie and dangerous. But in one word, the lawfull time and occasiō of dancing and sporting is, when prudence and discretion telleth thee, that thou mst condiscēd to giue cōtentmēt to the honest cōpanie, in which thou shalt be in conuersation. For discreet condescendence is a braunche of charitie, and maketh indifferēt things to be meritorious, and dangerous things, to be tolerable, and taketh many times malice away from things that otherwise would be badde, which is the reason that games of hazard, which otherwise would be reprehensible, are not so, when iust condescendence doth lead vs therunto.

2. I receaued great comfort in hart to read in the life of blessed Charles Borromæus, the holy bishop of millan, that he con-

condiſcended vnto the Suiſſers in certain things, in which otherwiſe, he was very ſeuere: and that the bleſſed Ignatius de Loyola, being deſired to play, accepted of it. S. Elizabeth of Hungarie, was wonte to ſporte her ſelf, and be preſente at aſſemblies of paſſetime, without hurte of her deuotion: which was ſo deeply rooted in her ſoule, that as the rockes about the lake of Rietta, do increaſe by the washing and beating of the waues; ſo her deuotion increaſed among the pompes & vanities of the court wher vnto her high eſtate expoſed her; Theſe were great fires, and of ſuch propertie, as to increaſe with the wind, wher as litle flames, be ſoone blowne out, yf we carie them not couered.

To be faithful and conſtant in great and ſmall occaſions.

Chapter 34.

1. The ſacred ſpouſe in the canticles ſayth, that his eſpouſe had rauiſhed his hart with one of her eyes, and one haire of her head. Among all the exteriour parts of mans

bodie none is more noble, for the artificiallnes of the making, or the actiuitie, then is the eye; none more base then the haire. The meaning then of the diuine spouse is, to giue vs to vnderstād, that he accepteth not onely the great works of deuout persons, but euen the smallest and least: and that to serue him well, and according to his will, is to take great care in greate and litle peeces of seruice, in lowe and in loftie things: and that equallie in both kinds, we may (as it were) robbe him of his hart.

2. Prepare thy self then (my Philotheus) to suffer manie great afflictions, yea & martyrdome it self for our Lord: resolue thy self to giue vp vnto him, all that which thou esteemest most pretious whensoeuer it pleaseth him to demaund it, father, mother, husband, wife, brother, sister, childrē, thine owne eyes, and thy life too: thy hart must be readie to yeld him vp all these things at a beck. But as long as his diuine prouidēce inspireth thee no afflictions so sensible & heauie, that they require not thine eyes, at least giue him thy haire: I meane, suffer meekly and louinglie litle iniuries,

smal offences, & pettie domages, which daylie happē vnto thee. For by such litle occasions employed for his loue, thou shalt winne his hart whollie, and make it thine owne. The headach, the tooth-ache, the rheume, a check of thy husbād or wife, the breaking of a glasse, losse of a paire of gloues, of a iewell, of a hand-kerchief, a frumpe or mock patiently borne, a litle violence offered to thy self in goinge to bedde soone, and risinge earlie to serue God, and communicate, a litle shame sustained for doinge some actions of deuotion in publique. To be briefe, any such slight occasions of patiēce & sufferāce taken & embraced for the loue of God, do infinitly please his diuine goodnesse, who for one glasse of water, hath promised & prepared heauen to his seruants. And because these occasions offer thē selues euery momēt, they are great instruments to heape vp spirituall treasures, yf they be well imploied.

3. When I read in the life of S. Catherin of Siena, so manie raptes and elevations of her spirit, so many wise sayings, and godly sermons made by her: I nothing doubt, but that with this faire

eye of contemplation, she rauished the hart of her heauenly ſpouſe. And I re-ceaue no leſſe cõfort, when I find her in her fathers kitchin making the fire, turning the ſpitt, dreſſing meat, kneading bread, & doinge all the low & baſer offices of the houſe, with a courage full of louing delight in her God. And I eſteeme no leſſe the lowlie meditatiõs which ſhe made in the midſt of thes abiect offices, thẽ the extaſies and heauẽlie viſions which she had ſo oftẽ; which peraduenture were giuen vnto her onely for recõpence of this humilitie & abiection. As for her meditatiõs, they were ſuch as folowe, when she prepared meat for her father, she imagined that she prepared it for our Lord like another martha, and that her mother was in place of our bleſſed Ladie, and her brethrẽ in ſteed of the holie Apoſtles: in this ſort encouraging her mind to ſerue all the court of heauen, and imploying her ſelf moſt delightfully in ſuch humiliatiõs, becauſe she knew it was Gods will. I haue ſet downe this example, (my Philotheus) that thou mayſt knowe of what importance it is, to direct well all thy actions,

be

be they neuer so base, to the seruice of his diuine maiestie.

4. Therfore my counsell is, that thou imitate that courageous womā whome the wise king Salomon so highlie commendeth: she sett her hands (as he sayth) to great, importāt, & magnificēt things: and yet disdained not to lay hold on the spindle and rock. Put thou thy hāds to great things, exercising thy self in prayer & meditatiō, in frequenting the Sacramēts, to engēder the loue of God in thy neighbours, & to stirre vp good inspirations in their soules, and in a word, to do great & excellēt good works according to thy callinge, forgette not for all that the rock, and spindle, that is the practize of lowlie actions, and humble virtues, which like small flowers growe at the foote of the crosse, as, to serue the poore, visit the sick, to haue care of thy family, with the works belonging therunto, to vse all profitable diligence, to auoide idlenes; and amidst all these actions, enterlace such deuout considerations, as S. Catherin of Siena did in her mortifications.

5. Great occasions of seruing God,

preſent themſelues but ſeldome, leſſe occaſions offer them ſelues euerie daye and *he that ſhalbe truſty in ſmall matter,* (ſayth our Saueour) *ſhalbe eſtabliſhed ouer great things*. Doe euerie thing then on the name of God, and euery thing wilbe well done: whether thou eateſt or drinckeſt, ſleepeſt, or wakeſt, be it in recreation or buſineſſe, ſo that thou handle thy matters well, and hauing always an eye to Gods pleaſure and will, thou ſhalt profit much before God, dooing all theſe thinges, becauſe that Gods will is that thou doe them.

That we muſt keep our ſoule iuſt and reaſonable, in all her actions.

Chapter 35.

WE are not men, but through the vſe of reaſon: and yet is it a rare thing to find men that are reaſonnable indeed: for commonlie ſelf loue maketh vs ſwarue from reaſon, conducting vs vnawares, and almoſt without our knowledge or feeling, to a thouſand ſort of ſmal, yet dangerous, vniuſt and vnreaſonable actions

which like the litle foxes in the Canticles, roote vp the fruictfull vines; for becauſe they are litle, mē take no great heed of them: and becauſe they are many in number, they lett not to doe harme enough.

1. Theſe things which now I wil reken are they not vniuſt, & againſt true reaſon? we accuſe our neighbours vpon euerie light occaſion, and excuſe our ſelues in all things; wee would ſell verie deer, & buy verie cheape: we deſire that iuſtice ſhould be exequuted in another mans houſe, but mercie and clemencie in our owne. Our words muſt be taken in good part, and yet we are captious & cauill preciſely at other mens ſpeaches. We would haue our neighbour leaue vs his goods for our monie: but is it not more reaſonable, that he ſhould keep his goods, leauing vs our monie? we are diſcontented with him, becauſe he will not helpe vs to his owne incōmoditie: is it not more reaſon we ſhould reprehēd our ſelues, for deſiring to hinder his commoditie?

3. Yf we affect one kind of exerciſe, we diſcommend all other: and controlle

and condemne all that displeaseth vs. If any of our inferiours haue no great good grace in his person or actions, or that we haue a tooth against him, doe he what he wil, & doe he it neuer so well we take it ill, & neuer cease to contristate him, & to be always readie to challenge him. Contrariwise, yf any be acceptable to vs, & seeme to vs of a good grace and cariage, he can do nothing so disorderly but we will excuse it. There are many virtuous childrē whome their father and mother scarce abide to look vpon, because of some bodily imperfection: and manie vicious that are their parents minions, and are cockered vp daintelie, onely for some corporall welfauouredneſſe. In all things we preferre the rich before the poore, allthough they be neither of better condition, nor more virtuous: nay we preferre him that hath the gayest clothes. We will haue our owne due exactly, but others must be courteous in demāding their due of vs; we keep our ranck & place verie precisely, but would haue other men humble & condescend; we cōplaine easily of others, but will heare no complaints

of

of our ſelues: That litle which wee doe for other men, ſeemes in our eye & iudgemente verie muche, but whatſoeuer ſeruice or good turne an other mā doth to vs, it ſeemes to our ſighte in a maner nothinge. In a worde we are much like the partridges of Paphlagonia which are ſayde to haue two harts, for to our ſelues & in fauour of our owne righte, we haue a harte that is ſweete benigne & liberal, but to our neighbour a harde, ſeuere & rigerous harte. We haue tow ſorts of ballances, the one to weighe our owne cómodities with al aduaūtage poſſible, the other to weighe with all diſadaunt age what we deliuer to our neighbour. And as the ſcripture ſayeth, *deceiptful lippes haue ſpokē in hart & hart*, that is to ſaie they haue two harts, & two weights, to receiue a heauye and full weighte, to deliuer a lighte and skant weighte, is abhominable before God.

4. Philotheus obſerue equallitye & iuſtice in all thy actiōs; imagine thy ſelfe in thy neighbours place, & him in thyne: & ſo ſhallt thou iudge arighte. Whē thou ſelleſt, thinke thy ſelfe the buyer, & buyinge, proceede as if thou wert the

ſeller

ſeller, for thus thou wilt be ſure to deale iuſtly in al the bargaines & cõtracts. If theſe inequallityes I confeſſe are light & binde not to reſtitution, becauſe we exceede not the limittes of that rigour which we may lawfully vſe in fauour of our owne righte: yet notwithſtanding they are greate defects of reaſon, & charitie, & conſequẽtly bynde vs to procure the amendmẽte thereof eſpeciallie ſince the things which we forſake in this amendment, are but meere trifles. For what doth a man leeſe by liuing gentlemanly, nobly, courteouſly, with a royall, free and liberall hart.

5. Let this then be thy particular care Philotheus, to examine thy hart, and ſee whether it be ſo affected towards thy neighbour, as thou wouldſt haue him affected toward thee, yf thou wert in his place: for in that ſtands the triall of true reaſon. Traianus the Emperour, being blamed by his faithfull frinds, for making the imperial maieſtie (as it ſeemed to thẽ) too familiar & cõmon: verily quoth he, & why ſhould not I beare my ſelf being Emperour, ſuch affection to euerie mã in particular, as I

if, yf I were a particular & priuate ma, would desire to find in my Emperour

Of desires. CHAP. 36.

EVERY one knoweth, that he must in no sort desire any thing which is naughtie & vicious: for the desire of euil maketh vs euil. But I say more vnto thee, Philotheus, desire not in any case those things, which be dãgerous to the soule, as dancing, gaming, and other such pastimes; nor honours & places of charge; no nor admirable visions, nor heauenly extasies, for al these things are much subiect to vaine glorie, & deceit. 2. Desire not things which are farre of fro thee, that cãnot come to passe according to thy desire, but after some long time; as many doe, who therfore doe weerie & distract their harts vnprofitably, & put thẽ selues in dãger of great disquiet. Yf a yoũg mã desire much to be prouided of some great office & charge, before the time be come, to what purpose serueth this desire of his? yf a married womã desireth to be a nunne, to what purpose? If I desire to buy the goods of my neighbour, before he desire to sel thẽ, loose I not

not my labour in such a fruitlesse desire? If being sore sick, I desire to preach or to say masse, or to visit others that be sick, and performe other exercises of men that be in perfect health: be not these vaine desires, since it is not in my power to bring thē to effect? And yet besides this vanitie of these vnprofitable desires, they occupie the place of other better desires which I should haue, to be patient, resigned, wel mortified, verie obedient, meek, and mild in aduersities, which is the thing that God wills that I should practize at that time; but we admitt as fond desires as wemen great with child, that long for cherries and strawberies in autumne, and for freshe grapes, in the springtime.

3. I can not approue in any sort, that men addicted to one kind of estate and vocation, should desire any other kind of life, then that which befitteth their calling, or busie them selues in exercises, incompatible with their present condition: for such desires distract the hart, and altogether destroye the necessarie occupations belonging to his estate. If I desire the solitarye lyfe of a Car-

arthusian, I doe but lose my tyme, for ese desyres occupie the tyme and pla- e of those, which I shoulde haue for he well imployinge of my selfe in thin- es belonginge to my presente office. No surely, I woulde not that men should be still desyringe better spiritts, better witts, better iudgements, for the- se desyres are but vayne, and onely ser- e to hinder those thoughtes and cares hich euery one should haue of better- ge those parts which God allmightye ath endued allreadye him withal. No I ould not that one shoulde desyre bet- er meanes to serue God almightye, then hich allreadie he hath, but that he la- our and endeauour to employe these ell & profitallie: this in deede is to be derstoode of desyres that, as it were, ill possesse the harte. for simple wishes they be not too frequent, doe no arme or hinderaunce.

4 Desire not further crosses and af- ictions, but accordinge as thou haste ounde thy selfe disposed and able to eare those which God allmightie hath readye sente thee. If a lesse iniurie we n not endure without repininge, we- re it

re it not vayne and foolishe to desyre martyrdome? About obiects imaginarye and such thinges as shal neuer come to passe, our enemye moueth to great and magnanimious desyres, and alwaye the ende of euettinge vs from the consideration of thinges presente, wherein (how meane soeuer) we mighte exercise our selues with greate profitte, we imagine combatts with the terrible monsters of Afrique, and in the meane tyme for wante of care and heede, suffer our selues, in effecte to be vanquished and slayne, by the poore snailes that lye in our waye.

5. Seeke not after temptations, so that were temeritye and rashnes, but prepare thy harte to expecte thē courageously, and to receaue them when God permittes them to come.

6. Varietye of meates (especially if the quantitie be greate) doe allwayes ouercharge the stomacke, yea if it be weake ouerthroweth it. Ouercharge not thou thy soule with multitude of thoughts: not worldly, for these will be thy vtter ouerthrowe, nor yet spirituall, for they will molest thee.

7. Whe

When the ſoule is purged, & diſ-
rged of her ill humours, she feeleth
her ſelf, an earneſt appetite of ſpiri-
ll delights, and like a hunger ſtar-
d perſon, ſetteth her deſire vpon a
ouſand ſorts of exerciſes of pietie, of
ortificatiõ, of penaunce, of humilitie,
charitie and prayer: my Philotheus,
is a good ſigne to haue ſo good an
petite, but cõſider diſcreetly whether
ou canſt well diſgeſt all that which
ou deſireſt to eate. Then take aduiſe
thy ghoſtly father, which of all theſe
y holy deſires, may preſently be put
execution, and make thy vttermoſt
fit of them: And that donne, God
ſgiue thee other good deſires, which
ou maiſt exequute in their time and
ſon: and ſo thou ſhalt not looſe thy
me in nourishing vnpoſſible, and vn
ofitable deſires.

8. Yet my meaning is not, that one
ould reiect all good deſires whatſoe-
r: but that one ſhould endeuour diſ-
eetly, to produce and proſequute
em, euery one in their due order: ſo
at theſe good purpoſes, which cannot
eſently haue their effect, be (as it were)
locked

locked vp in a corner of our hart, vntil the time come in which they may be brought to yſſue and practize. In the meane ſeaſon, while thoſe deſires expect their time, procure to effect thoſe which be alreadie ripe, and in their ſeaſon. And this aduiſe is not only true in ſpirituall deſires, but euen wordly purpoſes, in which likewiſe order be not kept, they them ſelues can neuer liue in quiet and contentment.

Aduertiſments for thoſe which are maried. CHAP. 37.

1. MARIAGE *is a great Sacrament, I ſay in Ieſus-Chriſt and his churche; it is honourable in all amongſt all, and in all:* that is, in all the partes and circumſtances therof; to be becauſe euen the virgins, them ſelues ought to reuerence it with humilitie amongſt all, becauſe it is equallie holie in rich, and in poore: in all, becauſe the beginning, the end and intention, the commodities and profits, the forme and matter of it, all are holie.

is the nurſerie of Chriſtianitie, ch peopleth the earth with faithfull les, to accomplish the number of elect in heauen: ſo that the conuer- ion of all the rights and lawes of the y eſtate of wedlock, is moſt neceſ- e in the common wealth, as the ng and fountaine, of all theſe rs.

Would to God that his moſt deer ue were inuited to all marriages, as was to the marriage in Cana: for n the pretious wine of bleſſing and olation, should neuer want: and n ordinarie weddings we find but a of that ſweet wine, it is becauſe is is inuited to the wedding feaſt, eed of our Saueour, and Venus in of our Ladie. He that would haue lambes faire and parti-coloured as obs were, muſt imitate his indu- and preſent parti-coloured roddes e ewes when they aſſemble to con- e: and he that would enioy a hap- ceſſe of his marriage, should al- place before his eyes the ſanctitie, excellence of this Sacrament. But inſteed of theſe, ordinarilie we ſee

arriue

arriue a thousand disorders in passe
feastinge, and vnseemly talking: a
therfore no meruaile, yf the succes
their mariages be disordered.

3. Therefore I exhort all those w
are in the holie estate of wedlock,
they loue one another with that mut
loue, which the holy Ghost comm
deth so much in the scripture. It is
enough to say to married folk, that t
should loue one another with a natu
loue, for so do the Turtle doues: n
with a humane loue, for the verie p
nims haue wel practised that sort
loue: but I say with the great Apos
You that are married, loue your wiues,
Iesus Christ loued his church: and you w
loue your housbands, as the church lo
her Sauiour. It was God that brou
Eue to our first father Adam, and g
him her for his wife: it is also the
same God, who with his inuisible ha
hath tied the knot of the holie ban
your marriage, and hath giuen yo
wer one ouer the other: why
should you not one cherish the
with a holy, supernaturall, and
loue?

4. The first effect of this loue, is the separable vnion of your harts. Two peeces of firre tree glewed togeather, cause so fast one to the other, that you may sooner break the whole peece in any other place, then in that part in which they were glued. But God ioined man to woman in his owne bloud, for which cause this vnion is so strong, that rather the soule should forsake the bodie, then the husband be separated from his wife: and vnderstand this separable vnion which I speak of, not onely of the bodie, but principallie of the soule, and sincere affection of the hart.

5. The second effect of this loue is inviolable loyaltie, of the one partie to the other. In old time men vsed to engraue their seales vpon the rings which they wore continuallie, as the holie scripture it self doth testifie: and from this custom of antiquitie may we haue a fitt interpretation of the ceremonie which holie Church vseth in the Sacrament of marriage. For the priest halowinge the weddinge ringe, and giuing it first to the man, protesteth

that

that this holy Sacrament so sealeth
closeth his hart, that neuer after
me or loue of anie other woman
lawfullie enter into it, so long as she
ueth, whome God hath giuen vnto
And the husband presently putteth
ring vpon his wiues finger, that
likewise may vnderstand, that her
is now sealed and shutt vp, from loue
thougth of any other man, so long
he liueth, whome there our Sauio
giueth vnto her.

6. The third fruit of matrimonial lo
is the lawfull generation, and the
full education of children. It is a
explicable honour to you that are m
ried, that God by his omnipotent po
wer, determining to multiplie reas
nable soules, which might praise him
for euer, would make you as it were
feelow labourers in so worthie a wo
ke, giuing you the priuiledge & hon
to engender bodies, into the which
distilles the new created soule, like
lestiall dropes into the bodies.

7. Conserue then, you husba
tender, constant, and hartie lo
wards your wiues; for therefore

woman taken from the side of man, and next his hart, that she should be beloued of him hartylie and tenderly. The infirmities of your wiues, corporall or spirituall, must not prouoke you to any disdaigne or loathing of them, but rather to a sweet and louely compassion: since God therfore created them, that depending always on you, you should therby be more honoured, & respected; and that you should haue them in such sort for your companions that neuertheless you should be their heads and superiours. And you, ô women, loue your husbands tenderlie & hartelie, but let your loue be full of respect, and reuerence, for therefore did God create them of a sex more vigorous and predominant; therfore did he ordaine that a woman should be a portion of man, bone of his bone, and flesh of his flesh; and that she should be made of a ribbe of his, and taken from vnder his arme, to teache her, that she should be vnder the hand and guiding of her husband: and holy scripture verie mightily recommēdeth vnto you this subiection: which notwithstanding the

ſelf ſame ſcripture maketh ſweet and delectable vnto you ; not onely aduiſing you to accept therof with loue and affection , but preſcribing alſo vnto your husbands , how they should exerciſe their authoritie and commaund ouer you , with all patience, meeknes , and gentle ſufferance : *Husbands* (ſayth Saint Peter) *behaue your ſelues diſcreetlie towards your wiues, as weaker veſſels , bearing them honour and reſpect.*

8. But while I exhort you more and more to increaſe this holy mutuall loue , which you owe one to another , beware you chaunge it not into iealouſie. For as wormes breed ordinarilie in the ripeſt and delicateſt apples : ſo manie times it happines that iealouſie groweth from ardent and exceſſiue loue, betweene man and wife , and marreth and corrupteth the verie pithe and ſubſtance of the holie ſtate of wedlock , breeding by litle and litle , troubleſome braules, diſſentions , and diuorcements. The iealouſie hath no place where mutuall loue is grounded vpon true vertue and

and therfore it is an infallible marke of a loue, in part at leaſt groſſe and ſenſuall, which hath mette with a weake and inconſtante virtue, and ſubiect to miſtruſt and ſuſpect. And it is a verie vaine boaſtinge of loue, to make it ſeeme greate, by beinge iealous: for iealouſie may well be a ſigne of great and ardent loue, but not of pure, perfect and conſtant amitie: for the perfection of frindſhip and true loue, preſuppoſeth the aſſured foundation of true virtue, and iealouſie preſuppoſeth the vncertaintie of the ſame.

5. Yf you deſire, ô husbandes, that your wiues be faithfull vnto you, giue them a leſſon of this loyaltie by your owne example. *With what face* (ſayth Saint Gregory Naziazen) *can you exact chaſtity of your wiues, when your ſelues liue vncleanly? how can you require of them, that which you giue them not? Will you haue them chaſt in deed? behaue your ſelues chaſtly: And*, (as Saint Paul ſayth) *let euery man, knowe how to poſſeſſe*

his owne vessel in sanctification. For yf contrary to this doctrine of the Apostle, you your selues teach them loose behauiour, and wanton trickes, no meruail yf you receaue dishonour by losse of their honestly: But you (o wemen) whose honour and reputation is inseparably ioined with your honestie and chastitie, be iealouse (in a manner) of this your glorie, and suffer no kind of wantonnesse, to blemish your credit and estimation.

10. You that desire to haue the name and merit of chast and worthie matrons, flie all kind of assaultes, all manner of courting, be it neuer so little: suffer not any wanton gestures nigh you: suspect him, whosoeuer he be, that commendeth your beautie, and good grace: for he that earnestly praiseth marchandize which he is not able to buy, giues a shrewd suspicion, that he meaneth to steale it. But yf iointlie with praises of your beautie, any man discommend your husbands, detest him as one that offereth you hainous iniurie; for it is euident, that such a one not onely seeketh your ruine and ouerthrow,

but

but accounteth you alredie half ouercome: becauſe we ſee ordinarilie, that the bargaine is half made with the ſecond chap man, when the firſt diſpleaſeth the merchant. Gentlewomen, as well in time paſt, as now a dayes, weare manie pearles in their eares, delighted (as Plinie thought) with the prettie ratling noiſe which they make, in touching one another. Why they wore them I care not, I thinck verelie Iſaac, that great ſeruant and frind of God, ſent pretious earings as the firſt pledge of his loue, to the faire and chaſt Rebecca, as a myſticall ornament betokening, that the firſt part which a husband should take poſſeſſion of in his wife, muſt be her eares, which his wife should loyallie keep onely for her housbands vſe: to the end that no ſpeech or rumour should enter therin, but onelie the ſweet amiable ſound of honeſt and chaſt wordes, which are the orient pearls of the holy ghoſpell; for we muſt allways remember that which before I haue ſayd, that our ſoules are empoi-

ned by the eare, as the bodie by the mouthe.

11. Loue and loyaltie ioined together, cause a constant and fearlesse assurance; and therfore the Saints of God presupposing this fidelitie, haue vsed alwais most kind signes and tokens of their mutuall loue: sweet, and louing fauours, but yet chast and honest; tender, and kindhartred, but yet sincere, plaine, and beseeming their graue simplicitie. So Isaac and Rebecca, the chastest maried couple of old time, were seene so louinglie entertaining one another by a windeowe, that albeit no offensiue thinge passed betweene them, yet Abimelech well iudged therby, that they could not be other then man and wife. The great Saint Lewes, as rigourous to his owne fleshe, as tender in loue to his wife, was allmost blamed for too much kindnes; though in deed he rather deserued exceeding praise, for knowing how to applie his warlik and courageous mind, to these small duties, requisite to the conser-

conseruation of coniugall loue, for although these pettie demonstrations, of pure and vnfained affection, bind not the harts of these that loue, yet they approache them one to another, and serue for a kind of art, to keep mutuall loue in perfection.

11. Saint Monica being with child of great Saint Augustin, dedicated him oftentimes to Christian religion, and to the true seruice of Gods glorie: as he himself witnesseth, saying that *he had already tasted the salt of God in his mothers wombe*. This is a notable lesson for Christian wemen, to offer vp to God the fruicts of their wombes, euen before they be deliuered of them, for God accepteth the offerings of a louing and humble soule; and commonly giueth good successe to those holie motions and affections of good mothers at that time: witnesse Saint Thomas of Aquin, Saint Andrew of Fesula, and diuers others. The mother of S. Bernard (a

worthie mother of ſo worthie a child ſo ſoone as her children were borne took them in her armes, and offered them vp to our Lord Ieſus Chriſt and from thence foorth, she loued them with ſuch reuerence, as holy veſſels committed vnto her by God; which fell out ſo happilie vnto her, that in the end they became Saints all ſeauen.

13. The children being once borne into the world, and beginning to haue the vſe of reaſon, then ought their parents to haue an eſpeciall care, to emprint the feare and loue of God in their tender harts. The good Queen Blaunche, performed this office excellentlie well in her ſonne king Lewes the Saint; for she would often times ſay vnto him, *my deer child, I had rather ſærre thou ſhouldſt dye before mine eyes, then ſee thee committ one onely mortall ſinne.* Which notable ſaying remained ſo engraued in the ſoule of her royall child, that, (as he himſelf was woont to tell) not one day in all his life paſſed ouer his head, wherin he did not call

in to remembrance, taking all paines possible to put this diuine doctrine in practize. Races, and generations in our tongue are called houses, and the Hebrewes call generation of children the bwilding vp of a house; for in that sence the scripture sayth, that God builded houses for the midwines of egypt: wherby we learne, that to make a good house, is not to fill it with worldlie treasures, but to bring vp children in the feare of God, and exercise of virtues, wherin no paines nor trauaile is to be spared, for children are the father and mothers glorie. So Saint Monica with great constancie and perseuerance, straue against the badde inclinations of her sonn Saint Augustin: for hauing followed him by sea and by land, she made him more happily, the child of teares by conuersion of his soule, then he had beene the childe of her bloud, by generation of his bodie.

14. Saint Paul leaueth to wemen the care of their houshold, as their [illegible] and office: for which cause

manie are of this opinion, that the deuotion of the wife, is much more profitable to her familie, then the virtue of her husband; becauſe he being not ſo ordinarilie within doores, cannot ſo eaſilie and continuallie inſtruct his folk in virtue: and therfore Salomon in his prouerbes, maketh the happines of the whole houſhold, to depend of the induſtrie and care of that valourous and courageous woman, whome there he deſcribeth.

15. It is written in Geneſis, that Iſaac ſeeing his wife Rebecca barren, prayed to God for her, or according to the Hebrew text, prayed our Lord ouer againſt her; becauſe he prayed on one ſide of their oratorie, and she on the other: and the prayer of her husband made in this manner, was heard. The greateſt and fruictfulleſt vnion between man and wife, is that which is made in deuotion, in which one ſhould exhort the other moſt earneſtlie. Some fruicts of their ſowerneſſe are not much worthe, vnleſſe they be conſerued as quin-

ces; others becauſe of their tendernes cannot be long be kept, vnleſſe they be preſerued, as cherries and apriecocks: So wemen should wishe that their husbands were preſerued and comfited with the ſugar of deuotion; without which man is ſower, bitter, and intollerable; And the husbands should procure that their wiues did excell in deuotion, becauſe without it the woman is fraile, and ſubiect to fall and wither away in virtue. Saint Paul ſayth: *that the vnbeleeuing man is ſanctified by the faithfull woman, and the vnbeleeuing woman by the faithfull man*; becauſe in this ſtraight bond of wedlock, the one may eaſilie draw the other to virtue; but what a bleſſing is it, when the faithfull man and wife, do ſanctifie one another in the true feare of God.

16. To conclude the mutuall ſupporting of one another ought to be ſo great, that they should neuer be both at once angrie, or moued on the ſodaine. Bees cannot reſt in places where ecchoes or redoublings

of voices are heard: nor can the holie Ghoſt certainlie remaine in that houſe, in which ſtrife, and debate, chiding and ſcolding, and redoubled braulings vſe to be. Saint Gregorie Nazianzen witneſſeth, that in his time married perſons, kept the anniuerſarie day of their matrimonie holie and feſtiuall: and I could wiſhe that good cuſtom were put in practize in theſe dayes, ſo that it were not with worldly and ſenſuall demonſtratiõs of exteriour myrth, but that the housband and wife confeſſinge and communicatinge that day, ſhould recõmend vnto God with more then ordinarie feruour, the conſtant quiet of their marriage, renewing their good purpoſes to ſanctifie their ſtate by mutuall loue and loyaltie, taking breath in our Lord, to ſupport the better the charge of their vocation.

Of the honeſtie and chaſtitie of the mariage-bed. CHAP. 38.

THE marriage-bed, ought to be immaculate as the Apoſtle ſaith, that is to ſay, exempt from all vnclean-

eanlineſſe and profane filthines: ther-
ore was marriage firſt inſtituted and
rdained in the earthly paradiſe, where
ntill that time had neuer been felt any
xtraordinarie concupiſcence. There is
ome likenes betweene dishoneſt plea-
ure, and vnmannerlie eating: for both
f them regard the flesh, though the
rſt for the brutall heate therof, is ſim-
lie called carnall. I will declare by the
ne, that which I would haue vnder-
ood of the other.

1. Eating is ordained, for the conſer-
ation of them that eate: as then to
ate, preſerue, and nourish the bodie,
s abſolutelie good, and commenda-
le: ſo alſo that which is requiſite in
arriage for generation of children, &
ultiplication, is good and holie, being
one of the cheefeſt ends of marriage.

2. To eate, not for conſeruation of
life, but for mainteining of mutuall
loue and amitie which we owe one to
nother, is a thing verie iuſt and ho-
neſt: and in the ſame ſort, the mutuall
nd lawfull ſatisfaction of the parties
oined in holie marriage, is called by
aint Paule, debt, and dutie; but ſo

great

great a debt and dutie, that he permitteth neither partie to exempt themselues from it, without free and voluntarie consent of the other; no not for the exercises of deuotiō (which is the cause of that which hath been sayd in the chapter of holy communion) how much lesse then may either partie exempt them selues from this debt, for anger, disdaine, or fantasticall pretenses.

3. As they that eate for mere conuersation, doe it freelie, and not as it were by force, but rather in outward appeeraunce, at least will giue shew of an appetite to the meate: so the mariage debt should alway be payed and performed frankly, faithfullie, as it were with hope and desire of children, albeit for some occasion there were no subiecte of such hope.

4. To eate, not for the two former reasons, but only to content the appetite, is tollerable, but not commendable: because the onely pleasure of the sensuall appetite, cannot be a sufficient obiect, to make an action

ction worthie of commendation: yt is enough that it be tolerable. To eate not only for our appetite, but with excesse also and disorderlie, deserueth blame more, or lesse, according as the excesse is great or litle.

5. The excesse in eating consisteth not in the quantitie onely, but in the manner also of eatinge. It is straunge (my Philotheus) that honnie being so wholsome, and so proper a food to the Bees, that yet sometimes they become sick by it, as when in the spring time they eat to much of it, it ingendreth in the the flux of the bellie, and sometimes it killes them without remedie, as when they are behonnied with it about their head and wings. Certainlie the act of marriage, is holie, iust, commendable, & profitable to common weale: yet notwithstanding in some case it is daungerous; for sometimes it infecteth the soule with veniall sinne, as it chaunceth by a meere and simple excesse; and sometime it killeth the soule by mortall sinne, as it falleth out, when the naturall order appointed for generation of children is peruerted;

in

in which as one ſwarueth more or leſſe from the order of nature, ſo are the ſinnes more or leſſe execrable, but alwayes mortall. For becauſe procreation of children is the principall end of marriage, one many neuer lawfullie depart from the order which it requireth, though for ſome accident, it cannot at that time be performed; as it falleth out, when barrenneſſe, or being great with child alreadie, do hinder the generation. For in theſe accidents the act of marriage doth not ceaſe to be holie and iuſt, ſo that the rules of generation be kept: no accident whatſoeuer being able to preiudice the law, that the principall end of marriage preſcribeth. The execrable act committed by Onan in his marriage, was deteſtable before God, as the holie text of the 38. chapter of Geneſis doth teſtifie: although certaine hereticks of our dayes, a hundred times more worthie to be condemned, then the ancient Cynicks (of whome Saint Hierom ſpeaketh vpon the epiſtle to the Hebrues) made God to ſay, that it was the peruerſe intention of

at naughtie man which displeased God: wheras the scripture sayth otherwise, and assureth vs in particular, that the thinge or act it selfe, was abominable in the sight of God.

6. It is a true mark of a scadle, greedie, and beastly mind, to thinck earnestlie of meat, before the time of repast: much more when after meales one pawseth and delighteth in the pleasure he took in eatinge, entertaining it in thought and word, and reuoluing in his mind the remembrance of the sensuall delight he receaued in swallowing downe his morsells; as they doe, who before dinner haue their minde on the spitte, and after dinner in the dishes; men worthie to be the skullions of a kitchin, *who make a God of their bellie*, as Saint Paul saith. Those which be well and mannerlie brought vp, thinck of the table, but euen when they are readie to sit downe; and after dinner washe their hands and mouthe, to loose both sauour and smell of that which they haue eaten. The Elephant is but a grosse beast, yet most worthie of all the rest, and which aboundeth most

moſt in ſenſe: I will tell you a pa
of his honeſtie: he neuer change
his mate, and loueth her tende
whome he hath choſen, with wh
me notwithſtanding he coupleth n
but from three yeers to three yea
and that onelie for fiue dayes, and
ſecretlie, that he is neuer ſeene in t
act: but the ſixt day he sheweth h
ſelf abroad againe, and the firſt th
he doeth, is to goe directlie to ſo
riuer and washe his bodie, not w
ling to returne to his troupe of co
panions, till he be purified. Be n
theſe goodlie and honeſt qualities
a beaſt? by which he teacheth ma
ried folk not to be giuen to much
ſenſuall and carnall pleaſures, whi
according to their vocation they h
ue exerciſed: but the vſe being p
ſed, to washe their hart and affecti
from it, and purge them ſelues of
that afterward with all libertie, a
freedome of mind, they may exerc
other actions more pure and of gr
ter valew. In this aduiſe conſiſt
the perfect practize of that excell
doctrine of Saint Paul, giuen

Corinthians : *The time is short* ayth he) *it remaineth that they* who *e wiues, be as though they had them* . For according to Saint Gregorie, hath a wife as though he had her ot, who in taking corporall plea- e with her, is not for all that, hin- d and disturbed from spirituall ex- ses, and what is sayd of the man, to be vnderstood of the woman : they that *vse this* world (sayth the e Apostle) *be as though they vsed it* . Let euerie one then vse this world ording to his calling, but yet in h sort, that he engage not his affe- on too deeplie therin : but remaine as free and as readie to serue God, if they vsed not the world at all. s great hurt to a man (sayth Saint ustin) to desire the enioying of se things, which he should onely e, and to vse those things which he ould onely enioy : we should enioy iritual things, and onely vse corpo- l things : for when their vse is tur- d into enioying, our reasonable soule conuerted into a sauage and beastlie le. I thinck I haue sayd all that I would

would ſay, without ſpeaking of that, which I would not ſay.

Inſtructions for widdowes.

CHAPTER 39.

SAINT Paule inſtructeth all ſtats in the perſon of his deer ſcholer Timothie, ſaying: *Honour thoſe* widowes *which are* widowes *indeed.* To be a widowe indeed, three things are required.

1. That not onely she be a widowe in bodie, but in hart alſo; that she be reſolued with an inuiolable purpoſe to keep her ſelf in the eſtate of chaſt widowhood. For thoſe which are widowes but onely while they expect marriage, are not ſeparated from husbands but onely in reſpect of bodily pleaſure, for they be alreadie ioined to them in hart and will. But yf the true widowe confirme her ſelfe in the ſtate of widowhood, will offer vnto God her bodie, and chaſtitie by vowe, she shall adde a great ornament to her widow-

d, and make her resolution secure.
since that after her vow she is no
re in her owne power, and cannot
ne her chastitie without forgoing
r part in paradise; she wilbe more
lous of her designement, and suffer
t so much as one litle thought of
riage to stay in her hart, no not the
e of one onely moment: So that
sacred vowe, will put a strong bul-
k between her soule, and all man-
of thoughts, that are contrarie to
holy resolution. Saint Austin coun-
th this vow verie earnestlie to a
stian widow, and the ancient and
ned Origen goeth much farther: for
horteth maried wemen to propose
vow chastitie of widowhood, in
their housbands should die before
m: that among the sensuall pleasu-
which they may haue in their wed-
k, they may enioy the merit of chast
dowhood, by this promise and vow
de before hand. The vow maketh
work more acceptable vnto God,
rifieth the will to do it more coura-
usly, and giueth to God, not onely
good works, which are the fruicts
of

of our will, but dedicateth likew
vnto him our will it self, as the ro
and tree of all our actions. By sim
chastitie we lend our bodie to G
retaining notwithstanding our liber
to subiect it when we list to sensu
pleasure: but by the vowe of chast
we make him an absolute and irre
cable present of our bodie, with
reseruing to our self anie possibilitie
goe back from our word; rend
our selues happie slaues vnto him, w
se bondage is better then all roya
As I approue the aduise of these
great personages, so could I wish
that those soules which are so ha
as to folow them, would doe it p
dently, holily and soundlie, hav
well examined their forces, and
uoked the grace of God, and tak
the counsell of some wise and de
directour: for so all will prosper
better.

2. Besides it is necessarie that
abrenunciation of second matte
be made purely and simplie, to c
uert all our affections vnto God
loyallie, and to make our hart

Gods hart on euery side: for
he desire to leaue her children rich,
any other worldly respect, do keep
widow in widowhood, she may
ceme praise and commendation per-
, but not before God: since in
s sight nothing is trulie praisewor-
but that which is done for honour
reuerence of his diuine maiestie.

Likewise a true widow must be vo-
rnlie abstracted from all prophane
rtments: for *the widowe which li-
delciously*, sayth S. Paule, *is dead in
time*. She that wilbe a widowe, &
lights to be courted, embraced,
much of, and takes pleasure in
ing, and feasting, desiring perfu-
micking and trimming her self, is a
aline in bodie, but dead in soule.
maileth it whether the image of
, or prophane loue, which han-
for a signe before the dore of
delight, be painted with good-
owers and plumes round about it,
face thereof be couered with
or a cypres? For so doubt-
not without much vanitie some
, black morning appatell serues,

to

to make her beautie more ap
the widdow hauing made triall o
wherin women do pleaſe men
caſteth more dangerous baite
their minds. The widow then wi
liueth in theſe fond delights, is
being aliue, and is nothing e
ſpeak properlie, but an idoll of w
hood.

4. *The time of pruning is at hand
voice of the turtle doue hath been h
our land*, ſaith the holie Ghoſt
Canticles. All men that will liue
tlie, muſt prune and shaue
worldly ſuperfluities: but eſpe
this needfull to true widowes,
Turtle doues, come freshelie
wailing & lamenting the loſſe
deer husbands. When Noemy
from Moab to Bethlehem, the
of the towne, who had know
when she was firſt married, ſayd
another, is not this Noemy?
anſwered: call me not Noemy
you (for Noemy ſignifieth com
wel-fauoured) but call me Mar
Lord hath filled my ſoule with
nes; which she ſayd becauſe

d was dead. Euen ſo the deuout wi-
e will neuer be termed or eſteemed
e and beautifull, contenting her ſelf
o be ſuch as it pleaſeth god she be.

1. Lampes that are fedwith ſweet
, caſt a ſweeter ſmell when they are
ne out: and widowes, whoſe liues
e pure and laudable during their
lock, powre out a ſweeter odour
virtue of chaſtitie, when theire
(that is their husbands) is put out
extinguished by death. To loue
husbands being aliue is an ordina-
hing amongſt wemen: but to loue
ſo well, as to take no other after
death and departure, is a loue
ch pertaineth onely to true wido-
. To hope in god, ſo long as the
and is a liue, and ſeruеth for a pil-
to ſupport his wife, is not a thing
re to be ſeene: but to hope in God
the is deſtitute of ſo great a prop-
and ſtay of her life, is indeed worthie
mmendations. This is the reaſon
one may with greater facilitie
in widowhood the perfection of
, then one could haue done in
ate of marriage.

6. The widow that hath children which ſtand in need of her aſſiſtance & bringing vp, principallie in matters belonging to their ſoules health, and eſtabliſhing of their courſe of life; cannot, nor ought in anie wiſe abandon them: for the Apoſtle S. Paule ſayth clearlie, that they are obliged to take that care of them, which they them ſelues had before experienced in their fathers & mothers: and that yf anie haue not care of his owne familie, he is worſe then an infidel. But yf her children be in ſtate that they ſtand no more in need of her guiding, then ſhould she gather to gether all her thoughts, and imploy them whollie to enrich her hart with the pure and holie loue of God.

7. Yf meere conſtraint bind not the conſcience of the widow to outward affaires, as proceſſes, and ſuch like; counſel her to auoide them altogether and to to vſe that order in managing her affaires, which is moſt peaceable and recollected, although it ſeeme not ſo gainfull. For the profits gotten by contentions and troubleſome labours muſt be verie great indeed, to recom-

ence the benefit of a quiet life: be-
des that wrangling pleas and proceſſe
do diſtract the hart, and oft times open
a gate to the enemies of chaſtitie: while
to pleaſe them, whoſe fauour they
need, they are faine manie times to vſe
demeanure and behaueour diſpleaſing
to God.

8. Prayer muſt be the widowes con-
tinuall exerciſe: for she muſt now
ſeke nothing but God: she muſt vſe
almoſt no words but for Gods ſake.
And as the iron which by the preſence
of the Diamant was hindered from fo-
lowing the Loadſtone, leapes after it
ſo ſoone as the Diamant is remoued
away: ſo the chaſt widowes hart which
could not eaſilie giue it ſelf whollie to
folowe Gods holie inſpirations, during
the life of her husband, should imme-
diatly after his death, runne with ardent
affection after the ſweet odours, and
ceeſtiall perfumes of her Lord, ſaying
with the ſacred ſpouſe, O Lord, now
that I am all mine owne, receaue me
altogether, *drawe me after thee, and
we will runne after the ſweet ſmell of thy
ointments.*

9. Virtues peculiar to Christian wi
dowes are, perfect modestie, negle
honors, rankes, places, titles, and
like vanities; to serue the poore,
the sick, comfort the afflicted, instru
young maydens, and encline them
affect pietie and deuotiō, and in a
to yeald them selues a perfect patt
all virtues: to the younger wom
cleanlines, and honest simplicitie, m
be the two ornaments of theire ha
humilite and charitie, must ado
theire actions, honestie and cur
must grace theire speech, modestie
shamfastnes, must beautifie theire
and Christ Iesus crucified, must
only loue of theire harts. In sum
the true widdowe, is in the Catholi
Church, as it were a fresh sweete
in the month of March, which s
abroad from the flagrant odor
deuotion, an incomparable suav
and yet almost couers & hides h
with the great leaues of her humi
and voluntarie abiection, betok
by her dark pale colour, her exer
of mortification: she is vsually
in fresh coole places, and vnman
pl

of ground, and will not be bla-
with the hott noysome ayre of the
les conuersation, the better to
serue the pleasaunt freshnes of her
le, against all inordinat heates,
ich the desire of riches, of honor,
dangerous loues, might breede in
hart. *She shall be blessed*, saith the
Apostle, *if she persever in that*

I haue many other thinges to
of this matter, but I haue said
gh, and all, when I said, that
widdow zealous of the honor of
state, reade attentiuely the excel-
Epistles, which great Saint Hie-
wrote to Furia, Saluia, and all
other Dames, which were so
e; as to be the ghostlie children
holy Father; for nothing can
ded vnto that which he sayeth,
only this admonition; that a true
dow, should neuer blame those
marrie the second time, nay
gh they marrie, the third, and
time; for in some cases, God
ghue so disposeth it for his greater
One must alwayes haue his

cies vpon this doctrin of our
forefathers, that nether widdowhood
nor virginitie, haue any other pla
in heauen, but that which true hum
litie doth allot and assigne them.

A word or two to Virgins.

Chapter 40.

1. O Virgins, I haue only th
three wordes to say vnto yo
for the rest that is requisit, y
shall find elsse where. If you inte
and thinke vpon temporall manag
be sure to keepe your first loue, inuio
lably for your first husband. In m
iudgement, it is egregious cosenag
and deceit, to present in steed of
entyre, and sound hart, a worne, br
sed, and loue vanquisht hart. But
thy happie lot haue ordayned thee, f
thy chast spirituall Spouse, for who
thou meanest to preserue perpetua
thy virginitie, good God, how p
ciselie, carefully, and tenderlie, ou
test thou to preserue thy first lo

him, who being puritie it selfe, is delighted with nothing so much as with puritie, to whom are due the first fruites of all thinges, but principally of our loue? Reade Saint Hieroms Epistles, there thou shalt finde sufficient precepts and rules, touching this matter. And seeing that the estate and condition of life, hath made thee subiect to obedience, choose a guide and master, vnder whose conduct and direction, thou maist with greatest sanctitie and integritie, deuote thy body and soule, to the seruice and seruice of almightie God.

THE

THE FOVRTH PART OF THE INTRODVCTION,

Containing neceſſary inſtructions, againſt thoſe tentations which are moſt ordinarily incident, to thoſe that endeuour to liue ſpiritually.

That we muſt not regard the ſcoffes and mocking taunts of the children of this world.

CHAPTER. I.



O ſoone as the childrē of this world ſhall perceaue that thou reſolueſt to lead a ſpirituall life, they will diſcharge vpon thee thick as hayle, all their vaine babling & falſe ſurmiſes. Thoſe that are moſt malicious among them, wil calumniat

and misconstrue thy change attribut
it to dissembling policie, or hypocri
the world frownes vpon him say the
and because h cannot thriue that w
he betakes him self to God; thy frie
will euen break their heads and wea
their tongues to make thee a world
exhortations, and wise and charita
aduices as they imagin: Thou wilt fa
into some melancholie humour (
they say) by this new course of life; th
wilt leese thy credit and estimation
the world, and make thy self intoler
& distastful to all thy acquaintãce; th
wilt wax olde before thy time, thy d
mesticall affaires wil go to wrack: a
must liue in the world, as one in
world: our saluation may be obtain
and heauen gained without these my
ries and secrets; and a thousand suc
ke inuentions as these shalt thou h

2 My Philotheus, all this cou
of these, is but a fond and vaine prat
These men tender neither thy he
nor wealth, nor honour. *If you w*
the world (sayth our blessed Sa
the world would loue that which were
because you are not of the world, therfo

world hateth you. We haue seene often enough, gentlemen and gay ladies, passe many a whole night, nay manie nights together, at cardes, and chesse: and is there any attention more melancholy, sullen, and troublesom then that? and yet worldlings that mark it, say neuer a word of it, and their frinds neuer trouble them selues therfore; and for meditating but one short hower, or rising in the morning a litle earlier then ordinarie, to prepare our selues to communion: euerie one runnes to the physician, as if it were needfull we should be purged from hypochondriac humours, or the iaunders. They wil make no difficultie to spend thirtie or fortie nights in dauncing, and no man of them wil complaine of it as of losse of time: yet only for watching deuoutly on Christmas night, euery one coffeth next morning, and complaineth of the rheume. VVho seeth not heere that the world is an vniust iudge, fauorable and partiall to his owne children, sharpe and rigourous to the children of God?

2. VVe shall neuer be well in peace with the world, vnlesse, we cast our sel-

ues away with it for companie: it is impossible for vs to content it, it is too much out of square; *For Iohn came neither eating, nor drinking* (saith our redeemer) *and they say, the diuel is in him: The Sonne of man came eating and drincking, and they say, behold a glutton and a wine-bibber.* Most true it is, Philotheus, yf we should condescend with the world, and giue our selues a litle, to iest, to laugh, to daunce, and disport, it would be scandalized at vs: yf we do not so, it will accuse vs of hypocrisie or melancholy. Let vs make our selues braue, and the world will construe it to some bad end: goe negligently and careleslie attired, and the world will count vs base minded: our myrth in the worlds eye is dissolution, our mortification sullennes: and looking thus vpon vs with an angrie eye, we can neuer be acceptable to it. It aggrauateth our imperfections, publishing them for sinnes; of our venial sinnes it maketh mortall: those which we committ through frailtie, it says we doe them for malice. Where as *charity is benigne* (as S. Paul sayeth) the worlde is malicious; where charitie thinketh not ill of

ill of any, the world on the other side thinketh no good, but alwayes ill: and not being able to calũniat our actiõs, it will accuse our intentions: so that haue the poore sheepe hornes or nõ, be they white or black, the wolfe for all that refuseth not to deuoure them, yf he can.

3. Doe what we can, the world will still wage warre against vs: yf we be lõg at Confession, it will wonder what we are so long about: yf we stay but a while, it will say we haue not told all, we haue concealed the worst. It wil warily spie and prie into our gestures and behaueour, and yf it finde out but one litle word of choler, cast out at vnwares, it will protest solemnely, that we are altogether vnsufferable. If we be diligent in looking to our affaires, it termes vs couetous: yf mild and patient, it calls it meere simplicitie: But as for the children of the world, their choler is generositie, their auarice is good husbandrie, their conspiracies are honorable contresies: thus still the Spiders marre the poore Bees labours.

4. Let vs therfore giue this blind buz-

buzzard leaue (Philotheus) to cry as long as he liſt, and ſcreech like a night-owle to diſquiet the birds of the day: but let vs in our ſelues be conſtant in our purpoſes, and no changelings in our diſſignes: our perſeuerance will cleerly demonſtrate, whether in ſooth and in good earneſt, we haue ſacrificed our ſelues to God, and ſetled our ſelues in the ranck of thoſe, that meane to liue deuoutly. Comets, and Planets are almoſt of an equall brightnes in appearaunce; but comets, or blazing ſtarres do quickly vanish away, being onely certaine firy vapours, which are in short time conſumed; wheras planets, or true ſtarres, haue a perpetuall and euerlaſting brightnes. So hypocriſie and true virtue haue great reſemblãce in outward shew; but one may knowe the one from the other: becauſe hypocriſie laſteth not lõg, but vanisheth ſoone like ſmoke, aſcending vp a little way into the ayre; but true virtu is allway conſtant and durable. It is no ſmall commoditie, no little ſecuritie, and fortifiyng of the begining of our deuotion, to ſuffer reproches, and calumniations: for by thoſe

means

meanes we auoid the dāger of pride, and vaine glorie, which are like the cruell midwiues of Egypt, appointed by the infernall Pharao, to kill the children of the Israelits, the very day of their birth. Weare crucified in opiniō of the world, let the world be crucified in ours: it accounteth vs for fooles, let vs esteeme the world for mad and senceleſſe.

That we muſt haue continually a good and manfull courage.

CHAPITRE 2.

1. THIS light of the day though it be moſt beautifull and delectable to our eyes, doth dazel them not withſtanding, after they haue been shutt vp in long darknes. Before we be accuſtomed and familiar with the inhabitants of any ſtrange countrie, let them be neuer ſo courteous and kindlie, yet we find our ſelues amongſt them as half amazed. It may be my Philotheus, that after this change of life, diuers alterations wil ariſe in thy hart: and that this great and generall farwell which thou haſt bidden to the follies

and vanities of the world, will stirre in thee some sadnes and discouragement. Yf it happen so, let me winn so much of thy hands, as to haue a litle patience: for it will come to nothing, it is but a litle astonishement which the noueltie of another life bringeth vnto thee; let that passe ouer, and thou shalt receaue millions of consolations.

2. It will trouble thee in thy beginning (it may be) to forsake that pompe and glorie, which fooles and mockers giue thee, accounting thee happie in thy vanities: but wouldst thou for that vaine estimation, loose the euerlasting glory, which God infallible will giue thee? The fond trifles and pastimes in which thou hast employed thy fore-passed yeares, will represent them selues againe to thy hart, to allure it, and to cause it to come vnto their side: but canst thou haue the hart, to hazard the losse of blessed eternitie, for such transitorie toyes and pleasures? Beleeue me, Philotheus, if thou perseuer constantly, ere long thou wilt feele such cordiall sweetnes, so pleasaunt and delicious, that

thou

thou wilt confesse, that the world affoordeth nothing else but bitter gaule, in comparison of that most sweete and delectable hunny; and that one only day of deuotion, is better worth, then a thousand yeares of worldly delights.

But thou seest, that the mountaine of Christian perfection is exceeding high; and o my God (sayst thou) how shall I be able to clime vp so high? Courage Philotheus, when the litle young bees be ginne to take shape and forme, we call them grubbes, and at that time they cannot flie vp and downe vpon the sweete flowers, nor on the thymie mountaines, nor litle bushie hilles, to gather honny, but by litle and litle, feeding vpon the honny which their dammes prepare for them, these litle grubbes or impes, beginn to haue wings, and to strengthen them selues, so that after they flie vp and downe all the countrie in their honnie-quest. True it is, that as yet we be but litle grubbes in deuotion and that we are not able, to soare vppe so highe, as our desire

would haue vs, which is euen no higher, then to the higheſt top of Chriſtian perfection; yet notwithſtanding we begin to grow into forme and fashion, to take ſome ſpirituall shape vpon vs, by good deſires and conſtant reſolutions folowed and ſecõded by diligent performance, our wings begin to grow: ſo that we may well hope one day to be ſpirituall Bees, & that we shall flie freely in ſearche of the honnie-ſweet pleaſures of God: in the meane time, let vs liue vpon the honny of ſo many godly inſtructions, as ancient deuout perſons haue left vnto vs: and let vs pray vnto God to giue vs the wings of a doue, that we may not only flie for the time of this preſent life, but eſpecially repoſe our ſelues in the eternitie of the life to come.

The nature of tentations, and the difference between feeling them, and consenting to them.

CHAPTER 3.

1. IMAGIN a young princesse (my Philotheus) greatly beloued of her husband: and that some traitorous vilaine to winne her, and defile her marriage bed, sendeth to her some infamous pandar, with a loue-message, to treat with her about his disloyall intent, first this noughtie pandar, proposeth vnto the princesse, the intent of his maister: secondly the princes taketh the embassage in good, or euil part: thirdly she either consenteth, or refuseth. Euen so the diuel, the world, and the flesh, perceauing the soule of man espoused to the Sonne of God, do send their temptations and suggestions vnto her, by the which first, sinne is propounded vnto her: secondly, she either is delighted, or displeased with the sinfull motion: and thirdly, she either admit-

teth it by consent, or reiecteth and casteth it away from her: which are in summe, the three steppes or staires by which we descend to wickednes, suggestion, or temptation, delight, and consent. And though these three acts, are not so manifestly knowne and discerned in other kinds of sinnes, yet are they palpable seene, in all greate and enormious sinnes.

2. Though the tentation of any sinne that is, should endure all our life long, it would not make vs vngratefull to his diuine maiestie, so that it please vs not, so that we take no delight in it, nor giue any consent vnto it. And the reason is, because in the tentation there passeth no morall action of ours, but we only suffer it: and so taking no pleasure in it, we cā be in no fault for it. S. Paule also time suffered the tentations of the flesh, and yet was so far from displeasing God therefore, that contrarie wise God esteemed him self glorified thereby. The B. S. Angela de Fulgino, felt such vehement tentations of the flesh, that she moueth to compassion when she recounteth them; great likewise were the temp-

tiōs

tions which S. Francis, and S. Benet suffered, when the one cast him selfe naked into the thornes, and the other into the snow, to mitigate them: yet lost they not for all that, any whit of the grace of God, but rather augmented it.

3. Thou must be valiaunt then and courageous (my Philotheus,) amid tentations, and neuer hold thy self for vanquished, so long as thou findest that the tentation displeaseth thee. Obserue well the difference, between hauing, and consenting to tentation; which is, that we may haue, or feele them, though they vtterly dislike and displease vs; but we can neuer consent vnto them, vnlesse they please vs, since pleasure ordinarilie serueth as a steppe to consent. Let then the enemies of our saluation, present vnto vs as many bittes and baites as euer they will, let them alway stand watching at the dore of our hart to get in, let them make vs as many offers, and proffers, as they list: but yet so long as we haue a true purpose and strōg resolution, to take no manner of pleasure in them, it is not possible that we should offend

offend God, no more then the Prince husband to the princesse before mentioned, can beare her any ill will or displeasure, for the noughtie message sent vnto her, yf she haue taken no delight or pleasure in it. Yet ther is a difference between the soule and this princesse, that the princesse hauing once vnderstood this dishoneſt errand, may yf she list, driue away the messēger and heare him no more: which is not alwayes in the power of the soule, for she cánot choose but feel the tentation, though it be always in her power not to consent to it; for which cause, although the tentation should perseuer neuer so long time, yet can it not hurt or defile vs, so long as it displeaseth vs.

4. But as for the delight which may folow the temptation, because there are two parts or portions of our soule, the one inferiour, and the other superiour; and the inferiour or sensualite foloweth not always the superiour, or reasonable portion, but keeps house apart (as it were:) it falleth out oft times that the inferiour part taketh delight in the tentation whout the consent; may

ainſt the will of the ſuperiour. This
the quarrel, and battaile which the
poſtle S. Paule deſcribeth, when he
eth, that his flesh rebelled againſt
his ſpirit, that there is one law of the
members, or bodie, and another of the
ſpirit, and ſuch other things.

Haſt thou not ſeene (Philotheus)
great burning firebrand, couered with
ashes and imbers? when one cometh
ten or twelue houres after to ſeek for fi-
re, he finds but a litle in the middeſt of
the hearth, and ſome times hath much
adoe to find any. Yet there was fire
there all the while, for other wiſe he
could now haue found none at all: and
with that litle that he found, he may
kindle all the other dead coales and
brād-ends; The ſelf ſame paſſeth in cha-
ritie, (which is the ſpirituall fire of our
ſoule) amid many great and violent ten-
tations. For tentation darting her de-
light into the lower portion, couereth
all the ſoule (as it ſeemeth) with ashes,
and bringeth the loue of God to ſuch a
ſtraight, as yf it had rome onely (as
men ſay) to ſtand a tiptoe: for it ap-
peareth not at all any where, ſaying only
in the

in the middest of the hart, in the very bottom and center of the spirit; and yet seemeth scarce to be there, and we have much a doe to find and perceaue it. Notwithstanding without all doubt it remaines there, since how soeuer we feele our selues troubled in soule & bodie, yet we find in our hart, a setled resolution not to consent to sinne, nor temptation; and the delight which pleaseth our outward man, or sensualitie displeaseth and disliketh the inward, or reasonable will, so that though it be round about it, like the cenders about the coale, yet is it not within it: whereby we may plainly see, that such delight is involuntary, and altogether contrary to our will, and can therfore be no sinne at all.

Two fitt examples of the former matter.

Chapter. 4.

1. IT concerneth thee so neere to understand this difference well, that I wil not spare to spend a little more

more time and discource to declare it more at large. That younge man (of whome S. Hierom speaketh in the life of S. Paule the first hermit) being bound with delicat scarfes of silk, and lodged in a soft bed, and prouoked by all sorts of lasciuious touches and wanton allurements, by a beautifull harlot, that lay with him of set purpose, to ouerthrow his constant chastitie: what strange motions of his flesh did he feele? needs must it be, that his sences were assulted with excessiue delight, and his imaginatiō extremly battailled with the presence of these voluptuous obiects. Yet notwithstanding amōgest so many troubles, in the middest of such a terrible storme of tēptatiōs: he testified sufficiētly, that his hart was not ouercome, that his will (though roūd about besett with such pleasures) cōsented not at all vnto them, since his spirit perceauing so generall a rebellion against it, and hauing no other part of the bodie at cōmandemēt but the tongue, he bitt it off with his teeth, & spitt it in the face of that naughtie pack, which more cruellie tormēted him with vnlawfull pleasures, thē the

hāg-

hang-man could euer haue done with moſt horrible tourments: for therein the tyrant, miſtruſting to ouercome him by pangs, thought to ſurmount his conſtancy by pleaſures.

2. The hiſtorie of the battail which S. Catherin of Siena in like manner ſuffered, is moſt admirable, the ſumme wherof foloweth. The diuel had permiſſion from God almightie, to aſſaile the chaſtitie of this virgin, with the greateſt rage that he could, with this exception, that he ſhould not touche her. Then did the fiend erect a batterie of all kind of vnchaſt ſuggeſtiõs againſt her hart; and to moue her the more, coming with his damnable companie in forme of men and wemen, made a thouſand formes of carnall inticements in her ſight, adioining words and geſtures moſt dishoneſt and filthie. And allthough all theſe fleshly engins, were only exteriourly preſented, neuerthelesſe by miniſtery of the ſences, they pearced to the verie hart of the diſtreſſed virgin: which (as she her ſelf confeſſed) was euen brimfull of theſe dangerous ſuggeſtions, nothing els in her remaining

ining free, but only her ſuperiour
l, which was not shaken with all
ſe thunderinge ordenance of laſci-
ous, and carnall tentations: which
ſted very long, till on a day our Lord
peared vnto her; and she ſayd vnto
m: where wert thou, my ſweet Lord,
en my hart was full of ſo great dark-
s, and vncleannes? wherto he an-
ered. I was, my deer daughter, in thy
rt. In my hart (replied she) and how
uldeſt thou dwell in a hart where
re was ſo much vncleanes? or canſt
u that art cleanneſſe it ſelf, abide in
ce of dishoneſtie? And our Lord an-
ered. Tell me, when theſe vncleane
oughts troubled thee, did they make
e merrie, or ſorie? did they produce
y hart ſweetnes, or bitternes? moſt
me bitternes and ſorow, ſayd she.
o was it then (ſayd our Lord) that
this exceeding bitternes and ſorow
y hart, but I, that lay there couertly
d hidden in thy ſoule? Beleeue me
y daughter) had I not been there pre-
, theſe hellishe engins that were
nted round about thy hart, and with
l their batterie could not make one
breach

breach into it, would doubtlesse [illegible]
surprized it and entred at their plea[illegible]
they would haue been admitted, and [illegible]
ceaued with delight, by consent of th[illegible]
free will, and so haue giuen the dea[illegible]
wound to thy soule. But because I w[illegible]
within, I armed thy hart with a litt[illegible]
dislike of these dishoneſt imaginatio[illegible]
and placed that strong resistance in t[illegible]
soule, by which she refused the tentatio[illegible]
as much as she could; and not being [illegible]
ble as much as she would, conceaued
vehemēt displeasure and hatred agai[illegible]
the tentation, and against her selfe; a[illegible]
so these pangs and afflictions, were ver[illegible]
meritorious, and a great gaine for the[illegible]
and an exceeding increase of thy virtu[illegible]

3. Seest thou Philotheus, how th[illegible]
fire was couered with ashes in this [illegible]
soule? and that the tentation and de[illegible]
was alreadie entred into the hart, a[illegible]
had compaſſed and beſieged the w[illegible]
which only aſisted by her Sauiours gr[illegible]
ce, resisted by a bitter detestation o[illegible]
these wicked and lawleſſe pleasures, a[illegible]
the batterie that was presented vnto[illegible]
refusing alway to giue consent to th[illegible]
sinfull suggestions, with which it w[illegible]

dangerously and vniuersally enuiron-
O what distresse is it to a soule
loueth God, not so much as to
owe whether he be in her or no? or
her the heauenly fone of charitie for
ich she fighteth, be altogether ex-
guished in her or no? but this is the
t and perfection of the heauenly
, to make the louer to suffer and to
t for loue, not knowing whether
me within him that loue, for which
by which, he continueth valiantly
ing.

Encouragement to the soule vexed with temptation.

CHAPTER 5.

MY Philotheus, God neuer
permitteth these vehem ēt tē-
tations to arise, but onely a-
ust such soules, which he meanes
enroll, and promote to the dignitie
his pure and excellent loue. But
followeth not therfore, that, after
se tentations, they shalbe sure to
ine to this diuine loue: for it hap-
eth oft times, that soules which
haue

haue been cõstant in ſuch violent c
bats, afterward not correſponding
the heauenly fauours of God, haue
vanquished and ouerthrowne with
ſmale tentations. This I ſay, to the
that yf euer it chaunce to thee to be
flicted with ſuch dreadfull and hor
tentations, that thou vnderſtand the
that God fauoureth thee with an e
ordinarie ſigne of his loue, by which
deſigneth to exalt thee in his pre
and make thee great in his familia
and frindship. Yet neuertheleſſe,
thou alway humble and fearfull
fend, not aſſuring thy ſelf that tho
able to ouercome the leaſt tẽtatiõ
are, after thou haſt preuailed ag
great ones, ſauing onely by cont
fidelitie and loyaltie towards his m
ſtie.

2. VVhat temptations ſo euer
do arriue vnto thee, and what delig
euer enſew of that temptation: ſo
as thy will refuſeth to giue her co
both to the tentation, and to the d
folowing it, trouble not thy ſelf,
is not offended with thee. When
leth into a ſound, ſo that there
go

more signes of life in him, men vsually lay their hands on his hart, and at the least motion that they feele in his hart, they iudge him yet to retain life, and by some pretious liquour or restorative, make him come againe to himself, and recall him to his sence and feeling. So doth it chaunce whē through the violence of tentations, our soule seemeth as it were fallen into a sound, and into an vtter decay of all her spirituall forces, life and motion: but yf we will know in what state she is, let vs lay our hand on our hart; let vs consider yf the hart and will doe yet retaine their spirituall motion: that is, yf they do their endeuour to refuse all consent to the tentation and delight therof: for so long as this motion of refusall is with in our hart, we may be assured, that charitie, the life of our soule, remaineth yet in vs, and that Iesus Christ our Sauiour is there present, though hidden, and secretly: so that by vertue of continuall prayer, and vse of the sacraments, and of confidence in Gods grace, we shall recouer our forces, and liue a sound, healthie, and delectable life.

How

How tentation and delectation ... be ſinne.

CHAPTER 6.

1. THE princeſſe of whome ... ſpake right now, could ... hinder the dishoneſt deman... made vnto her, becauſe, as we pre... poſed it came to her vnawares, and ... gainſt her will: but yf on the other ſide ... she should by ſome wanton glance ... giue occaſion to be requeſted, by ... ſe ſecret or careleſſe tokens, declar... her ſelf not vnwilling, of rendring lo... to him that should court her: the... doubtleſſe were she culpable of t... meſſage it ſelfe: and though she ... her ſelf neuer ſo quaint and coy, ... should for all that, deſerue blame ... punishment. So chanceth it many ... mes, that the very tentation it ſelf ... ſinne in vs, becauſe we our ſelues ... lingly are the cauſe of it, for example ... know that in gaming I fall eaſilie ... rage & blaſphemie, & that gaming ...

me, as it were a tentation to those sinnes: I sinne therfore as often, and as many times as I play at that game, and am guiltie of the tentation which thence ariseth. Againe, yf I know certainly that such a conuersation, is ordinarie a cause of tentation and fall vnto me, and yet notwithstanding do willingly go to it, I am accessarie to al the tentations which doe ensew from thence.

1. When the delight which proceedeth from the tentation maye be auoided, it is always sinne to receaue it: according as the pleasure which we receaue, and as the consent which we giue vnto it, is great or litle, long or short in durance: So it is always reprehensible in the young princesse of whom we spake, yf she do not onely harken vnto the lasciuious and dishonest demaund, which is made vnto her: but withal, after that she hath heard it, taketh pleasure in it, entertaining her thought with some delight about this obiect. For although she will not consent to the real execution of the disloyaltie motioned to her: she con-

ſenteth not withſtanding to the mentall applyng of her hart, to the contentment which she taketh in the naughtie ſuggeſtion; And it is allway a dishoneſt acte, to applie either mind or bodie, vnto any dishoneſt obiect: nay dishoneſtie conſiſteth in ſuch ſort in the application of the mind, that without it, the applyng of the bodie, were no ſinne at all.

3. So then, when thou shalt be tempted in any ſinne, conſider whether thou haſt willingly giuen occaſion to be ſo tempted: for then the temptation it ſelfe, putteth thee in ſtate of ſinne, by reaſon of the hazard wherin thou haſt wittingly cast thy ſelf, which is to be vnderſtood, when thou mighteſt commodiouſly haue auoided the occaſion; and that thou didſt foreſee, or wert bound to foreſee, that in ſuch an occaſion, ſuch a temptation would ariſe. But yf thou haſt giuen no occaſion at all to the tentation which impugneth thee, it cannot in any ſort be imputed vnto thee for a ſinne.

4. When

4. When the delight folowing the tẽ-
tation might baue been shunned, & yet
we eschew it not, there is allwaye some
kind of sinne, according to the litle or
long continuance in it, and according
to the cause of delight takẽ in it. A wo-
man that hath giuen no occasion to be
courted, but yet taketh pleasure ther-
in, letteth not to be blameworthie,
though the pleasure which she affected,
haue no other cause or motiue, but
only the courting. For example, yf her
gallant play excellent wel on the lute,
and she delighteth, not in that he
seeketh her loue, but in the harmonie
& sweetnes of his lute; there is no sinne
in that delight: yet must she not conti-
new long in it, least she easilie passe frõ
it, to delight in being wooed. So yf any
bodie prepoũd to me some stratageme
ful of inuẽtion & cunning, to make me
compasse a full reuenge vpon mine
enemie: yf I take no delight, nor giue
any consent to the desire or purpo-
se of reuenge which is motioned
vnto me, but only in the slight and
subtil art of the engin, or inuen-
tion, without doubt I sinne not at all:

though it be not expedient to ſtay long in this delight, for feare leaſt by litle, and litle, it carie to ſome delectation of the reuenge propoſed.

5. We find our ſelues ſometimes ouertaken and ſurprized with ſome tickling of delight, immediatly after the tentation is preſented vnto vs, before we haue well conſidered the qualitie and danger therof: and this delight is but a ſmall veniall ſinne, though it wax greater and greater, yf after we perceaue the danger we are in, we ſtay, negligently dalliyng, and as it were coping and cheapning with the delight, whether we ſhould admitt it, or reiect it; and yet more, yf we negligently ſtay in it, after we perceaue the perill, without any purpoſe at all litle or great to caſt it away out of our hart: but when as voluntarilie, and of full purpoſe we reſolue to take contentment in that delight, that deliberat purpoſe is a great ſinne, yf the obiect of the delight be verie naught. It is a great vice in a woman, yf she be willing in her hart to entertaine naughtie diſhoneſt loues, allthough she do

not

not in effect abandon her self to her louers.

Remedies against great and vehement tentations.

CHAPTER 7.

1. AS soone as thou findest thy self in any tentation, doe as litle children are woont when they see a wolfe or a beare in the field: for presently they runne and throwe themselues into their father or mothers armes, or at least wise call vpon them for helpe and succour. Runne thou in like manner vnto God, crie vpon his mercie, craue his assistance, it is the remedie which our Saueour him self taught vs saying, *pray, least you enter into tentation.*

2. Yf neuertheless the tentation continew, or increase, then hastely runne in spirit to the crosse of our blessed Saueour Iesus imagining thou seest him hanging theron before thy face, and embrace the foot of the crosse vpō thy knees laying fast hold vpon it, as vpon

an assured sanctuarie, and protest that thou wilt neuer consent to the temptation, aske our Saueour ayde against it, and continew alway this protesting, that thou wilt neuer giue consent, so long as the temptatiō lasteth. But while thou makest these earnest & harty protestations, & refusalls of consent, look not the tēptatiō in the face, thinck not on it as nigh as thou cāst: but look only vpon our blessed Lord on the roode: for yf thou behold & cōsider the tēptation, principally when it is vehemēt, or carnall, it may shake & vndermine thy courage, and weaken thy constancy before thou art aware. Diuert thy thoughts with some good and commendable exercises, for such occupations, entering, and taking place in thy hart, will chace away the tentations, & malicious suggestions, and leaue no roome in thy hart to be lodged in.

3. The sound & soueraigne remedie against all tentations, be they neuer so great, is to vnfold our conscience, display & lay opē the suggestiōs, feelings, & affects which arise in our minds, to manifest thē & their occasiōs to our spi-

rituall

rnal directour. For note this well, that the first cōditiō that the diuel would make with a soule whom he would inveigle & deceaue, is to cōceale the tētatiō: as they which would allure any maides or wemē to their vnlawful desires, at the verie first abourding, warne them to say nothing of their motions & desires to their parēts or housbāds; where as God on the other side in his inspiratiōs aboue & before al things willeth, that we procure them to be examined by our superiours, and conductours of our soules.

4. Yf after all this, the tentation obstinately vex and persequute vs, we must do nothing els, but shew our selues constant, and perseuer in protesting from our harts, that we do not, and will not consent; for as maides can neuer be married, so long as they say no: so the soule, be she neuer so much tormented with tentation, can neuer be hurt or defiled, so long as vnfainedly she sayeth no.

5. Dispute not with thy enemie, discourse not with his suggestions, answer him not one only worde, vnlesse it be sometimes that, which our blessed

Lord answerd him, and wherwith he confounded him: *Go thy way Sathan, for it is written, The Lord thy God shalt thou adore, and him only shalt thou serue.* As a chast matron should not answer on word, nor look once on the face of that naughtie person that should solicit her to dishonestie, but cutting of short from his loue-retorick, should presentlie, and at the same instant, turne her thoughts and affections towards her housband, and protestanew the loyaltie which she oweth vnto him, and neuer stay one iont to dallie or parlie, or enterchaunge language with the lasciuious suiter: so the deuout soule assaulted with any tentation, should by no meanes busie her self in discourcing, or considering, or answering it, but sincerely and that instantly, turne her thoughts to her Lord Iesus Christ, her deere spouse, and make a new protestation and promise of loyaltie to him, that she will be his only and wholly for euer.

That we must diligently resist, euen the least tentations that are.

Chapter 8.

Although we must fight most carefully against great & violent tentations with an inuincible courage, & the victorie gained against them be exceeding profitable vnto vs: yet peraduenture we may profit more in resisting tētations of lesser moment: for as great temptations exceed in qualitie, so the lesser infinitly exceed in number, in so much that the conquest of them, may be compared to the victorie ouer the greater and vioter tentations. Wolues & Beares be without all question, more dangerous then flies and gnattes: yet do they not vex and disquiet vs so importunly, nor exercise our patience so often. It is an easie thing to abstaine from murther, but harde to auoide small cholericke passions, & the ordinarie occasions of anger which are presented to vs almost euery moment. It is easie for a man or a woman to refraine frō cōmitting actual

adulterie, but not so easie to abstaine from wāton lookes, from giuing or receauing loue toyes, frō procuring fond fauours, frō speaking & hearing words, of vanitie. It is not verie hard, not to admitt a corriual or companion in loue between housband and wife, and to refuse, consent of bodily disloyaltie in that kind, but not so easie to keep this disloyaltie from entrie to the hart, and desire. Verie easie is it for a mā to cōtein̄e himself frō stealing other mēs goods but hard, not so much as to couet or wishe them. Easie is it not to beare false witnes in iudgement, but not so easie to refraine from lies in conuersation; verie easie not to be drunk, but hard to be virtuously sober & temperate; verie easie not to desire anothers death, but hard not to desire at least some harme and discōmoditie to him. It is no great difficultie to withhold our selues from defaming our aduersarie, but hard to withhold dispraising him. In a word these litle temptations of choler, of suspitions, of iealousie, of enuie, of loue-tricks, of iests & vanities, of craftie and double dealing, of wanton and vnchast thoughts,

thoughts, are things in which the patiẽce and cõstancie of those that are most deuout & resolute in gods seruice, is most cõtinuallie tried and exercised. We must therefore prepare our selues (my deer Philotheus) with as great diligence as may be, to this spirituall cõbat: & assure our selues, that as manie victories as we shall winne ouer these petie enemies & slight tentatiõs, so manie pretious gemmes shalbe placed in the crowne of glorie, which God prepareth for vs in paradise. Therefore yf we meane to fight valiãtly against greater tẽtatiõs that besige vs, we must practize euerie day to resist & rebutt, these weaker assaults of ordinarie tẽptations when they come vpon vs.

Remedies against these lesser temptations. CHAP. 9.

WELL then, cõcerning these small tẽtations of vainglorie, suspition, fretting, iealousie, enuie, loue-fancies, and such like trashe, which like flies and gnattes do trouble our eyes, and sometimes bite and sting vs by the face; because it is impossible to be altogether exempted

and freed from their importunitie: the beſt reſiſtance that we can make them, is not to vex our ſelues for them: for they cānot hurt vs, though they trouble vs a litle: ſo that we be throughly reſolued to ſerue God entirely.

2. Deſpiſe then theſe pettie aſſaults, and vouchſafe not ſo much as to thinck vpon that which they propoſe, or would incline thee vnto: let them buzze about thine eares as much as they will, and runne round about thee heer and there as flies vſe to doe, but when they begin to ſting, and make ſome abode in thy hart, thē do nothing els but quietlie remoue thē and brush them frō thēce, not fighting againſt thē, nor parlying with them, but producing ſome contrarie acts whatſoeuer; but eſpecially acts of the loue of God.

3. For yf thou wilt beleeue me, ſtriue not to eagrelie to oppoſe manie acts of the contrarie virtue, to the importunitie of any tentation which thou feeleſt (for that were to parlie and diſpute with it, which before we forbad thee to doe) but hauing made an act of the virtue directly contrarie to the tentation

tion which impugneth thee (yf thou haſt had leaſure to ſuruay the qualitie of the temptation) take thy recourſe preſently vnto the hart of Ieſus Chriſt crucified, and with an act of feruent loue to him, kiſſe his bleſſed feet. This is the beſt meanes to conquer and tame our enemie as well in litle as in great tentations; for the loue of God contayneth in it ſelf the perfectiõs of all other vertues, and that farre more excellently, then the virtues them ſelues do containe them: and therfore is a more ſouereigne counter-poiſon againſt all vices; And thy ſoule accuſtoming in all tentations, to haue recourſe vnto this vniuerſall remedie, need not examin what particular tentations it ſuffereth, but ſimplie feeling her ſelf troubled with anie, will find quiet and eaſe in this generall refuge: which beſides is ſo dreadfull and terrible to our ghoſtly enemie, that when he once hath experience, that all his tentations prouoke vs to this diuine loue of our redeemer, he will ceaſe from battering vs with them. And thus much concerning leſſer tentations: for he that ſhould endeuour

nour to fight with them one by one, shoud put him self to much care, with no profit.

How to strengthen our hart against temptations. CHAP. 10.

1. CONSIDER from time to time what passions do raigne in thy soule, and hauing discouered them, begin a manner and course of life cleane opposite and contrarie vnto them in thought, word, and deed. For example, yf thou find thy self inclined to the passion of self loue and vainglorie, thinck often vpon the miserie of this mortall life of ours; how bitter these vanities wilbe to our conscience at the howre of our death; how vncomly they be for a noble and generous hart; that they are but trifles, and babies for little children to play withall, and such other considerations as these. Speak also earnestly and often against vainglorie, and though it seeme thou speakest against thy will, dispraise it to the vttermost of thy power: for so thou shalt in a

engage thy owne reputation to flie from that in deed, which thou ſo much condemneſt in words: and many times by much ſpeaking againſt a thing, we moue our ſelues to hate and deſpiſe it, though at the firſt we bare it affection. Exerciſe works of humilitie and abiectiō as much as thou canſt, euen againſt thy owne inclination, for ſo thou ſhalt quickly get a habit of humilitie, and weaken the vice of vainglorie in ſuch ſort, that when the temptation aſſaileth thee, thy inclination wilbe now no more able to take part with the temptation, and thy ſoule will haue more ſtrength to reſiſt it.

2. Yf thou art inclined to couetouſneſſe, thinck often vpon the extreme follie, and madnes of this vice, which rendreth vs ſlaues to that droſſe which was created to ſerue vs; thinck how at our death we muſt leaue all, and that perhaps in the hands of them, that will ſcatter it as careleſſely, as we had carefully ſcraped it together; and perchaunce in their hands, to whome it wilbe cauſe of their vtter ruine and damnation. Speak much againſt

aua-

auarice, and praise the contempt of worldlie pelfe. Enforce thy self often times to giue almes, and to put in vre the acts of charitie, and works of mercie, and accustome some times to omitt some occasions of gaine and commoditie.

3. So yf thou be subiect to the passion of idle and carnall loue, thinck how dangerous a follie it is, as well to thy self, as to others whome thy fancie may bring to be companions of thy perills. Consider what an vnseemlie thing it is, to abuse and (as a man may say) prophane the noblest affection of our soule, in such vaine employments; how subiect this passion is to blame of the wiser sort, and how pregnant a token of extreme lightnes of vnderstanding. Talk often in praise of chast behaueour, let thy discources be still in commendation of cleane and pure soules: and as much as is possible, endeuour to auoide all light behaueour and all tricks and toyes of fond loue.

4. To be breef, in time of peace and rest, that is when the temptations of those sinnes to which thou art most sub-

biect, do not trouble thee, then exercise all the acts of the contrary virtues you canst, and yf occasions of doing them, presest not them selues, find meanes to meet with the occasions, for so will thy hart be strengthened and armed against future temptations.

Of vnquietnes of mind.

Chapter II.

VNQVIETNES is not a simple and single temptation, but a source and spring from whence many other temptations take their beginning: I will speak a word or two therof. Sadnes is nothing els but a grief and sorow of mind, conceiued for some ill or damage, which is in vs against our will: whether this euil be outward, as pouertie, sicknes, contempt: or inward, as ignorance, lack of deuotion, repugnance, temptation. For when the soule feeleth her self charged and burdened with any euil, she is aggreeued therat, and there enters sadnes into her: and presently she desireth to be deliuered and freed frō it: and not without good

good reaſon: for euery thing naturall
deſireth that which is good, and flie
from that which is knowen or ſuppoſed
to be euil. Yf the ſoule ſeek out meane
to be freed from the euil which oppreſ
ſeth her, and to be rid from the burde
of it for Gods loue, she will ſeek thoſe
meanes with patience, ſweetnes, humi-
litie, and repoſe of mind, expecting
her deliuery more from the prouidence
and goodnes of God, then from her
owne induſtrie, labour, and diligence.
But yf she deſire to be eaſed from her
vexation for ſelf loue, then will she
torment and weerie, and trouble her
ſelf in ſeeking the meanes of her eaſe
as though it depended more of her
ſelf, then of God. I ſay not that she
thincketh or iudgeth ſo, but that she
behaueth her ſelf ſo carefullie, ſo ha-
ſtelie, & ſo earneſtlie, as yf indeed she
thought ſo. So that yf she meet not
with that which she deſireth, preſentlie
and out of hand, then falleth she into
great vnquietnes, and impatience,
by which the former vexation or euil
not departing from her, but rather
waxing farre worſe, she entreth into
an-

guish, distresse, faintnes of hart, losse of all courage: so that she deemeth and deemeth her miserie to be past all remedie. Where thou seest, that sadnes, which had a iust and lawfull beginning grounded vpon reasonable considerations, afterward engendreth vnquietnes, and vnquietnesse againe, addeth an increase of sadnes, which is exceeding perilous.

2. This vnquietnes of mind, is the greatest ill that can come to the soule, excepting sinne. For as the seditions and ciuil discords of a common wealth, is the vtter ruine and ouerthrow therof, and maketh it altogether vnable to resist the forraigne inuader: so our hart troubled and disquieted in it self, looseth all force and abilitie, to defend the virtues which it had purchased, and all meanes to resist the tentations of the ghostlie enemie; who at that time vseth all kind of diuices and inuentions, knowing that according to the prouerbe it is, good fishing in troubled water.

3. Vn-

3. Vnquietnes proceedeth of a inor
dinate desire to be deliuered from t
euil that one feeleth, or to obtaine th
good that one desireth: and yet nothi
maketh the euil worse, nor remoue
the good farther from vs, then doth v
quietnes and vnreasonable hastine
Birds do remaine fast in the nets an
lime-twigges, because finding the
selues but a litle caught hold of, the
beat and flutter vp and downe so eagr
ly, that they are more and more entan
gled in the snare. When thou desire
earnestly to be freed from any euil, o
to obtaine any good; the first thi
thou must doe, is to repose thy min
and quiet thy thoughts and affects fr
ouer-hastie pursuite of thy desire: an
then faire and softly beginne to pur
chase thy wishe, taking by order, an
one after another, the meanes whi
thou iudgest cõuenient to the attaini
therof. And when I say faire and soft
I doe not meane slowly and negligē
but without post-hast, without trou
and vnquietnes: otherwise in steed of
taining to the effect of thy desire, tho
wilt be more entangled in this la
snar

the of troublſom thoughts, then
fore.

My ſoule is allway in my hands ô Lord:
I haue not forgotten thy law; ſayd
nid. Examin often euery day, at leaſt
rning & euening, whether thy ſoule
in thy hands, or ſome paſſion of vn-
emes hath robbed thee of it. Con-
r whether thou haue thy hart at
mmandement, whether it be not
ped and fled away from thee, to
e vnrulie affection of loue, hatred,
e, couetouſnes, feare, ioye, ſadnes:
f it be wandred aſtray, ſeek it out
ntly, and bring it back again gen-
to the preſence of God, reſigning
with all thy affections and deſires
o the obedience and direction of
diuine pleaſure. For as they that
e leaſt they loſe a thing which they
well, keep it faſt claſped in their
ds: ſo in imitation of this great
g we ſhould always ſay from our
s: O my God my ſoule is in con-
ll danger of being loſt, and there-
I carie it always in my hand, and
his diligent care of my ſoule, I haue
forgotten thy holie lawe.

5. Per-

5. Permitt not thy desires, be they neuer so litle, and of neuer so small importance, to disquiet thy mind: for litle desires, come great ones, and thy hart more readie and dispoſed to troubled and put out of order. When thou perceaueſt vnquietnes to enter commend thy ſelf to God, and reſolue thy ſelf to doe nothing at all, that the vehement deſire exhorteth, vntill the diſquiet be ouerpaſſed: vnleſſe it be ſomething that cannot be differred: then thou muſt with a gentle and quiet endeuour, withhold the current of the affection, tempering and moderating it as much as is poſſible: and after the repoſe, doe that which is requiſite to be done, not as thy deſire commandeth but as reaſon preſcribeth.

9. If thou cāſt diſcouer the vnquietnes of thy mind to him that gouerneth thy ſoule, or at the leaſt to ſome true and deuout frind: doubt not but preſently thou shalt find it appeaſed. For communicating of griefs of our hart worketh the ſame effect in the troubled ſoule, that letting of bloud doth in the bodie of him that is in a cōtinuall

this is the remedie of remedies. So
king Lewis gaue this councell to
soone: If thou feelest in thy hart
thing that troubleth thee, tell it
cently vnto thy confessour, or vnto
me good friend, and thou shalt beare
greef verie easily, through the com-
that he will giue thee.

Of sadnesse. CHAP. 12.

SADNES *that is according to God* (sayth S. Paul) *worketh penaunce vnto saluation: but sadnes of the world worketh death.* Sorow then and nes, may be good or bad, according the sundrie effects which it worketh True it is, that it produceth more ught then good: for it hath but onely that are commendable, mercy, and unce; and six bad ones: anxietie, h, indignation, iealosie, enuie, and atience: which caused the wiseman ay: *Sorrow killeth many, and there is no profit in it:* because for two profitable mes which flow from the spring of nes, there are six other stark naught, runne from the same head.

2. The

2. The enemie vseth sadnes as a disposition to exercise his temptations against the iust; for as he endeuoureth to make the wicked ioyous and glad of their sinnes; so doth he go about, to make deuout persons, sad and heauie in their good actions. And as he can by no meanes procure euil to be committed, but by making it seeme pleasant and delectable, so he cannot withdraw men frō doing that which is good, but by making it appeer distastfull, sad and displeasing. He taketh delight in sadnes, because he him self is sad and melancholick, and so shalbe eternally: therfore would he haue euery one to be like him self in sorow.

3. This prepostorous sadnes, troubleth the mind, putteth it into disquiet, assaulteth it with vnreasonable fears, giueth a bitter tast to the sweetest affections, dulleth and ouerthroweth the braine, depriueth the soule of reason, iudgement, and courage. To be short, it is like a hard winter, that cutteth away all the beautie of the earth, and swalloweth all liuing creatures: it bannisheth all sweetnes from

ule, and lameth her in the vſe of her owers and faculties. Yf thou chaunce o be aſſailed with this daungerous hea- neſſe, Philotheus, practize the reme- es enſewing.

4. *Is any body ſad* (ſayth S. Iames) *let him pray.* Prayer is a ſoueraigne reme- dy: for it lifteth vp the ſoule vnto God, who is our onlie ioye and conſolation: but when thou prayeſt in ſadneſſe and ſorow, vſe affections and words which lead to confidence and loue of God, as: O mercifull father, moſt bountifull and pitifull God, my ſweet Saueour; O God of my hart, my ioye, my hope, my deer ſpouſe, the welbe-loued of my ſoule, & ſuch like.

5. Striue manfullie againſt the incli- nations of ſorowe: allthough all thy actions and exerciſes, during the time of this ſad paſſiō, ſeeme vnto thee to be performed coldlie, heauilie, and ſlack- lie: omitt them not for all that: for the enemie who pretendeth to wearie vs from doing well by ſadneſſe, ſeeing that notwithſtanding this deuice of his, yet we folow our woonted exerciſes, and that being performed againſt all this

repugnance of heauie passiõs, our wo
kes are of greater valew and merit:
leaueth to afflict vs any more therwit
6. Sing spirituall songs somtimes
for the deuil hath often times left of hi
troublesome operatiõ by such meanes
witnesse the bad spirit that obsessed
Saul, whose violence was represſed by
Dauids melodious & sacred Psalmodie.
7. It is also good to diuert our thoughts by externall occupations; varie
and chaunged as much as we can: that
so our mind may be withdrawen from
the sad obiect, and the spirits be heat
ted and purified, sadnes being a pas
sion of a cold and drie complexion.
8. Exercise many externall actions
with feruour, although it be without
gust or spirituall feeling: embracing a
crucifix, and appliyng it straightly to
thy brest, kissing the feet and hands of
it with reuerence, stretching thy eyes
and hands vnto heauen, lifting vp thy
voice vnto God by words of loue and
confidence, such as folow: *My welbe-
loued is myne, and I am his: My welbeloued
is vnto me a posy of myrrhe, he shall remaine
betwixt my breasts. Mine eyes do melt with*
teares

praier vnto thee O my God saying, When wilt thou comfort me? O Iesus, be Iesus to me: thee sweet Iesus in my soule, and my soule will liue in thee. Who can separate me from the loue of God? and such like.

9. Moderate disciplines are not amisse. Because this volūtary afflictiō applied outwardly, obtaineth inward cōsolation frō God: & the soule feeling paine without, diuerteth her self frō thincking of those which molest her within. Frequēting also of the holy cōmunion is an excellēt cordial: for that heauēly bread strēgtheneth the hart, & reioiceth the spirit.

10. Discouer all feelings, affects and suggestiōs which proceed frō this spirit of sadnes, manifest them sincerely and faithfullie to thy guide and confessour: seek the companie of spirituall persons, and be with thē as much as thou canst, during the time of thy sadnes. And last of all, resigne thy self vp to the hands of God, preparing thy self to suffer this heauinesse and sorow patiently, as a iust punishment of thy vaine myrthe and pastimes: and doubt not at all, but that God, after he hath tried thee, will deliuer thee from this euil.

Of ſpirituall and ſenſible conſolation, and how one muſt behaue himſelf in them. CHAP. 13.

1. GOD cõtinueth and gouerneth this great world in a perpetuall viciſſitude or enterchaunge of night into day, ſpring into ſommer, ſommer into autumne, autumne into winter, and winter into the ſpringtime againe: & one day is neuer in all things and points like to another: ſome is clowdie, ſome bright-ſhining, ſome rainie, ſome drie, ſome windie, ſome ſtill & louelie. A varietie is this, which giueth exceeding beautie to the whole world. The like is with man, who, according to the ſaying of the auncient ſages, is an abridgmẽt of the world, or another litle world: for he alſo is neuer in the ſame eſtate, his life paſſeth like waters ebbing and flowing in a perpetuall diuerſitie of motions, which ſome time lift him vp by hope, ſome time beare him downe with feare: ſome time carie him to the right hand with cõſolations, ſometime wafte him to the left hand with affli-

ctions:

tions: & not one day, no not ſo much as one onely hower of all his life, is in all points like another.

2. This is a neceſſarie aduertiſement which I ſet thee downe: we muſt do our beſt to haue a continuall and inuincible indifferencie and equalitie of hart, amid this wonderfull inequalitie of occurrences. And albeit all things do chaunge and turne giddilie round about vs, yet muſt we ſtand ſtedfaſtlie and vnmoueablie, always looking and aſpiring towards our God. Let the ship take what route it liſt, let it ſingle towards eaſt, or weaſt, north, or ſouth, what wind ſoeuer drineth it, neuer will the compaſſe look any other way, but towards the faire pole-ſtarre. Let all turne vpſide downe, not onlie round about vs, but euen within vs, let our ſoule be ſorowfull, or ioyfull, let it be in peace, or trouble, in ſweetnes or bitternes, in light, or in darknes, in tentation, or in repoſe, in taſt, or out of taſt, deuout, or vndeuout, let the flame burne and ſcorche it, or the dew moiſten and refresh it: yet always muſt the point of our hart, our ſpirit,

our ſuperiour will, which is our card or cõpaſſe, look inceſſauntly, & tend continuallie, towards the loue of God her Creatour, her Sauiour, & her onely happines and ſoueraigne good. *Whether we liue or dye* (ſayth the Apoſtle) *we belong to God. And who ſhalbe able to ſeparate vs from the loue of God?* nothing ſhalbe able to diſſolue and vndoe this loue, neither tribulatiõ, nor diſtreſſe, nor anguiſh, nor death, nor life; nor preſent, nor future dolours, nor the feare of imminent dangers, nor the ſubtiltie of malicious ſpirits, nor the ſublimitie of conſolations, nor the depth or profunditie of afflictiõs, nor the tendernes, nor driueſſe of hart, nor any other thing ſhall ſeparate vs from this holy charitie, founded and grounded in our Saueour Chriſt Ieſus.

3. This abſolute and perfect reſolution, neuer to forſake God, or abandon his ſweet loue, ſerueth for a counterpoiſe to our ſoules, to keep them in holie indifferencie, amidſt the inequalitie & diuerſitie of motiõs & changes which the cõditiõ of this life bringeth. For as the litle Bees ouertaken with a ſtorme in the fields, charge themſelues with

with little grauel stones, to ballance the leues in the ayre, that they may not so easilie be caried away by the wind: so our soule by a liuely resolution embracing the pretious loue of God, continueth constant in the midst of the inconstancie and mutabilitie of consolations and afflictions, (spirituall & temporall, interiour and exteriour. But besides this generall doctrine, wee stand in need of some particular documents.

First then, I say that deuotiõ consisteth not in that same sweetnes, softnes, comfort, or sensible tendernes of hart, which moueth vs to teares & sighes, and giueth vs a certaine delicious taste, and a kind of contẽt & satisfactiõ in our spirituall exercises. No (my deer Philotheus) deuotiõ, & that mãner of tendernes of hart, is not al one thing. For manie soules haue this supple qualitie, & those sensible consolations, which for all that let not to be verie vicious, & consequently want the true loue of God, and haue no true deuotion at all. Saule persequuting poore Dauid to the death, who fled from him into the wildernes of Engaddi, entred all alone into a vast caue, where

Dauid and his people lay hidden, Dauid who at this occasion might haue killed him a thousand times, spared his life, and would not so much as put him in feare: but suffered him to goe foorth quietly at his pleasure, called after him, to declare vnto him his innocencie, and to giue him to vnderstand, that he had been at his mercie. Well heerupon what did not Saul to shew that his hart was mollified towards Dauid? he called him his childe, fell into plaine weeping, to praise him, to confesse his meeknes, to pray vnto God for him, to presage and foretell his future greatnes, and to commend his owne posteritie vnto him. What greater sweetnes and tendernes of hart could he make shew of? and yet for all that, he had not chaunged his canckred mind, nor left of his rancorous intention, but cõtinued persecuting Dauid as cruelly as before. Euen so there may be found many persons, that considering the goodnes of God, and the dolefull passiõ of our Saueour, doe feele great tendernes of hart, which forceth them to sigh, to weep, to blesse, and praise God

and

and giue him thancks verie feelingly, at least verie sensiblie; in so much that one would iudge their hart to be seased and possessed with a mightie deale of deuotion: But when the matter comes to the proofe, we shall find, that like as short sodaine shewers of a hot summer, falling in great bigge droppes vpon the earth and not pearcing it, serue for nothing els but to produce todestooles and mushroms: Euen so the teares and tendernes of these men, falling vpon a vicious hart, and not penetrating it, be altogeather vnprofitable. For notwithstanding all these great dropps of sensible deuotion, they will not part from one dodkin of their euel gotten goods, nor renounce one of all their crooked and peruerse affections, nor suffer the least incommoditie of the world for the seruice of our Saueour, for whose sake they wept so earnestlie. So that the good motions which these poore soules felt, are nothing but spirituall mushrums; and are not onelie no true deuotion, but oftentimes great slights of the deuil, who nousling them vp in these false consolations, makes

them remaine contented and satisfied therwith: that so they should search no farther for true and sound deuotion, which consisteth in a prompt, resolute, actiue, and constant will, of putting in execution that which they know to be agreable to Gods pleasure. A litle child will weepe tenderly yf he see his mother launced when she is let bloud: but yf his mother at the same time demand an apple, or a paper of comfits which he hath in his hands, he will by no meanes let it goe from him, demand it shee neuer so sweetly. Such for the more part are these tender deuotions, considering the stroke of the speare, which pearced the hart of our Saueour, we weepe bitterlie therfore: And alas (my Philotheus) it is right well donne to bewaile the sorowfull death and wofull passion of our father and redeemer, but why then do we not giue him the apple which we haue in our hands, seeing he asketh it vs so earnestly, to wit, our hart, the only fruict of loue, which our deare Saueour requesteth

of

cles? Wherfore resigne we not vnto him so manie pettie affections, delights, & self-pleasures, which he would pull out of our hands and cannot, because they be our babies, they be our comfits of which we be more fond, then desirous of his heauenly grace? Ah Philotheus, these be babie-loues, like childrens frindships, tender indeed, but feeble, but fantasticall, but fruitlesse, and without effect. Deuotion then, consisteth not in such tender and sensible affections, which sometimes proceed of a nature or complexion in it self soft, supple, apte and easie to receaue any impression: but sometimes of the crafte of the deuil, who to busie vs vnprofitablie about such trash and droguerie, stirreth vp our fantasie to the apprehension fit for to receaue such motions.

3. Yet these self same tendre and sweet affections are manie times good and profitable, for they prouoke the appetite of the soule, comfort the spirit, and adde to the promptitude of our deuotion, a kind of iollitie and cheerfullnes, which maketh our

actions comelie & delightfull, euen in outward shew & appearance. Which is the guſt or taſt that one feeleth in diuine and heauenly matters, of which Dauid exclaimeth: *O Lord how ſweet are thy words to my taſt? they are ſweeter then honey to my mouth.* And indeed the leaſt and meaneſt cõtentment of deuotiõ which we receaue in holy exerciſes, is better in all reſpects, then the moſt excellent recreations and pleaſures of the world. The breaſts, and milke, that is, the fauours of the heauenly ſpouſe, are ſweeter and pleaſaunter to the ſoule, then the daintieſt and moſt pretious wine of earthly delights. He that once hath taſted them, eſteemeth all other comforts, but gaulle and wormewood. As they that hold the hearbe Scitique in their mouth, taſt ſo pleaſaunt a ſweetnes, that they feele neither hunger nor thirſt for the while: ſo they, to whome God hath imparted this celeſtiall Manna of internall conſolations, can neither deſire nor receaue the contentments of the world, at leaſt to take any pleaſure in them, or to ſette their affections vpon them.

They

They be tasts giuen before hand, of the immortall delights which God hath layd vp in heauen for the soules that feare him after him: they be the sugred comfits and carowayes which he giueth vnto vs as his litle children to allure vs: they be the cordiall waters which he presenteth to strengthen them; and many times they be handsels, or pledges of euerlasting felicitie. They say that Alexander the great, sailing in the Indian sea, discouered before the rest of his companions, the land of the happie Arabia, by the smell of the sweet odours which the wind brought with it, and thereupon receaued him selfe, and gaue great encouragement, to his felow-soldiours: so oft times in this mortall life, we receaue these delights and pleasures of deuotion, which no doubt present vnto our memorie, the ioyes and delights of the happie land of heauen, whereunto we doe all saile and aspire.

But thou wilt say, since there are some sensible consolations that be good, and come from God, and other some that be vnprofitable, and per-

pernicious, proceeding either from nature, or from the enemie, how shall I distinguishe the one from the other, and discerne the vnprofitable from those that be good. It is a generall rule (my Philotheus) for all the passions and affections of our soule, that we must know them by their fruicts: our soules be as it were trees, affections and passions be the boughes and braunches; works and actions be the fruicts. It is a good soule, that feeleth good affections, and the affections are good which bring forth in vs great effects of holie actions. If the delights, the tendernes, the consolations which we feele in spirituall exercises, do make vs more humble, more patient, tractable, charitable, fuller of cõpassion towards our neighbour; more feruent in mortifying our concupiscence and naughtie inclinations; more constant in our good exercises and resolutions, more meeke and supple, and pliable to those whome we ought to obey; more simple and sincere in our liues: then without all doubt Philotheus, they

from God. But yf theſe delights
be no ſweetnes, ſauing onely for
the owne ſelues, yf they make vs
idious, peeuish, ſower, ſullen,
patient, ſtubborne, fierce, pre-
mptuous, hard harted towards our
ighbours, yf therefore eſteeming
ſelues allredie pettie Saints, we
no more be ſubiect to correc-
ion nor direction, then deere Philo-
heus, beware of them, then doub-
leſſe they be falſe and pernicious
olations. A good tree cannot
ing foorth any other but good
uits.

7. When we receaue theſe deli-
hts and comforts in our exerciſes
muſt. 1. Firſt of all humble our
lues profoundly before allmightie
d and take heed of ſaying to our
lues by reaſon of theſe ſweet com-
rts: how perfect, how good am I
become! No Philotheus, not ſo, theſe
good things in deed, but they make
neuer the better for hauing them:
as I haue ſayd, deuotion conſiſteth
not in them, but let vs ſaye and thinck
in our harts: O how good is God

to

to ſuch as hope in him, to the ſ
that ſeeketh after him! He that h
ſugar melting in his mouth, ca
properlie ſay that his mouth is ſw
but that the ſugar, which is in h
mouth, is ſweet to his mouth: ſo
though theſe ſpirituall delights be no
good, and that God who imparteth
them to vs, is exceeding good, yet folo
weth it not, that he which receaueth
them, is good. 2. Let vs acknowledg
our ſelues as yet to be litle children, a
that we ſtand in need of milk: that th
ſugred confits be giuen vs, becauſe
yet our ſpirit is tender and delicate, an
therfore needeth allurements and bai
tes, to be drawen with all to the loue
God. 3. But after that, ſpeaking ge
nerallie, and ordinarily, let vs receaue
theſe graces and fauours humbly, and
reuerently, eſteeming them exceeding
pretious, not ſo much for that they ar
in them ſelues, as that it is the hand of
God whiche powreth them into our
hart. As a louing mother to allure her
child, putteth her owne ſelf the ſugred
confits into his mouth one by one,
ſweetly ſmiling, and tenderlie patting
with

him the while: for yf the child had
and vse of his reason, he would
more esteeme, his mothers che-
ing embraces, then the sweetnes of
confits, be they neuer so daintie.
it is much Philotheus to receaue &
in our soules this sweetnes of deuo-
but it is the sweet of all sweetnes
consider that God, with his louing
fatherlie hand, putteth them as it
into our mouth, to our hart, and
4. Hauing receiued them thus
mble and reuerent wise, let vs em-
them whollie according to the in-
ion of the giuer. And wherfore
yee, dooth God bestowe these
comforts vpon vs? to make vs
towards euery bodie, and amou-
towards him. The mother giues
fits to her litle child, to make him
her: let vs likewise kisse our bles-
Sauiour, who maketh much of vs
these consolations: to kisse our Sa-
, is to obey him, to fullfill his
, to folow his rules and councells:
word, to embrace him tenderlie &
glie with obedience and loyaltie.
day therfore in which we shall re-

ceaue

ceaue any ſpirituall conſolation
muſt employ moſt carefullie, and e
uour to ſpend it diligently in God
uice and honour. 5. Beyond all this
muſt from time to time renounce
our hart all this ſweetnes, tendernes
conſolation, ſeparating our affect
from it as much as we can: proteſting
that albeit we receaue theſe fa
humblie, and loue and eſteeme th
becauſe God ſendeth them to vs
were dishes and dainties from his o
table, to prouoke vs the more to
loue: yet it is not thoſe delights that
ſeek and deſire, but God him ſelf
his perfect loue, not the comfort
the comforter; not the ſweetnes
the ſweet Saueour that giues them; n
that tendernes of delight, but him th
is the delight of heauen and earth
And in this affectuous abrenunciation
of theſe delights, we muſt diſpoſe
ſelues, to perſeuer conſtant and
in the holy loue of God, though in
our life long we should not taſt
dramme of conſolation: and proc
re vnfainedly, to ſay as well vpon
mount of Caluary, as on the mount

bor, O Lord it is good for me to be with
be thou in torments vpon thy
, or be thou in glorie in heauen.
To conclude I aduertize thee that
hou shouldst chaunce to feele any
ordinarie aboundāce of such con-
tions, tendernes, sweetnes, de-
teares, or some vnwoonted thing:
hen thou conferre it faithfullie
thy spirituall conductour, that
ay teache thee how to moderate
behaue thy self therin. For it is
ten. Hast thou found honny? eate of
as much as is sufficient.

of dryneſſe and barrenneſſe in our spirituall exerciſes.

CHAPTER 14.

THvs then must thou be-
haue thy self, as I haue now
described in time of spirituall
sort: but alas (Philotheus,) this
weather will not last allwayes:
the time will come, when thou
bo so destitute, and depriued
of

of all feeling of this deuotion, that the
ſoule will ſeeme vnto thee a fruitleſſe
and barren field, or a deſart wildernes
in which there appeers neither cauſe
nor pathway to find God, nor anie de-
we of grace to moiſten and water it
through exceſſiue drienes, which tor-
menteth to reduce her altogether to dus
Alas the poor ſoule in this caſe deſerue
compaſſion, and eſpecially when the
deſolation is vehement: for at that time
like holy Dauid, she feedeth her ſel
with ſad teares night and day: mean-
while the enemie by a thouſand ſugge-
ſtions endeuours to driue her to dispai-
re, and mocketh her bitterly, ſaying in
deriſion, wretche, wher is thy God now
in thy diſtreſſe? by what meanes will
thou find him out? Who shall euer be
able to reſtore thee the ioye of his
grace?

2. And what wilt thou doe at this
time Philotheus, conſider from what
cauſe ſo great a miſerie proceedeth: for
oft times, we our ſelues are the cauſe of
our owne driennes and deſolation, by
the exerciſes of the ſpirit. 1. As a car-
full mother denies to giue ſugar to her
chil-

wilde, when she sees him troubled with wormes: so God taketh away his consolations from vs, when we take some vaine self-pleasing in them, and be subiect to the worme of ouer-weaning, to self-conceipt, and opinion of our owne good progresse in deuotion. *My God* (sayth the psalmist) *It is good for me that thou hast humbled me*. Yes in deed, it is verie profitable for me, *for before I was humbled, I did offend thee*. 2. When we neglect to gather the sweetnesse and deliciousnesse of the loue of God in due time: then in punishment of that slothfullnesse, he absenteth his comforts from vs. The Israelites in the desert that gathered not Manna earlie in the morning, could not find any after the sunne-rising, for then was it all melted with the heat of the sunne. 3. We are also sometimes layde in the bed of sensuall contentment, and transitorie comforts, as the sacred spouse was in the Canticles, comes me the bridegroome, and knocketh at the dore of my hart, and inspireth vs to returne to spirituall exercises: but we play the negligently chapmen with him, for it ange-

angereth vs to leaue of our toyes, ...
to ſeparate our ſelues from our falſe ...
lights. For this cauſe the true louer ...
our ſoules goeth his way from vs, ...
letteth vs lie as we liſt: but afterw...
when we would faine find him out, ...
haue much a doe to meet with him ...
deſeruedlie, becauſe we were ſo vncou...
teous and faithleſſe vnto his loue, ...
refuſe to folow our exercise for his lo...
and to chooſe to folow worldly va...
ties. Ah: then as yet thou haſt ſo...
of the branne of Egypt remaining ...
ſhalt then haue not a iot of the he...
uenly Manna. Bees deteſt all kind ...
artificiall odours: and the ſweethes ...
the holy Ghoſt, cannot agree with t...
ſophiſticated delights of the wo...
4. The double dealing, and ſligh...
which thou vſeſt in confeſſions; ...
ſpirituall communications with t...
conductour and maiſter of thy ſo...
many times is the cauſe of this drou...
and barrenneſſe: for yf thou lie to t...
holy Ghoſt, no meruaile yf he wi...
draw his conſolations from thee. T...
wilt not be ſimple, plaine, and ...
thout guile, as a litle child is ...

not then enioy these spirituall
fits, giuen only to Gods litle
ldren. 5. Thou art filled and glutted
worldly contentments: no wonder
spirituall delights come not to
table, or haue no good taſt in
mouth: Doues allreadie filled (ſayth
ancient prouerb) do thinck cher-
bitter. *He which filled the hungrie with*
things (ſayth our bleſſed Ladie)
ſent the rich away empty. They
be rich of wordly vanities, are not
ble of ſpirituall treaſures. 6. Haſt
conſerued well and carefully the
ts of conſolations allreadie recea-
then shalt thou receaue more
again: for to him that hath,
shalbe giuen: and he that hath
negligently leeſing that which
ceaued) euen that he hath shalbe
away from him, he shalbe de-
of the fauours and graces, which
prepared for him, yf he had vſed
the former. The raine quickeneth
plãts that be greene, but frõ them
not green, it taketh away alto-
all likelyhood of life & growth,
rotteth them wholly.

3. For

3. For manie ſuch cauſes do
looſe comfort in deuotion, and
into barrennes and drienes of ſpirit.
vs then examin our conſcience,
ſee whether we can find in vs ſuch
tie cauſes as theſe. But note, Phil
theus, that this examination is not
be made with vnquietneſſe of mind,
ouermuch curioſitie, but after th
haſt faithfully conſidered thy goi
awrie in this reſpect, yf thou find
cauſe of the euil in thy ſelf, giue G
thancks, for the harme is half hea
whoſe cauſe is diſcouered. Yf on
other ſide, thou find out no cauſe
particular, which may ſeeme vnto th
to haue occaſioned this deſolatio
buſie not thy ſelf about anie more
rious ſearche for it, but with all ſi
plicitie, without examining any m
particularities, doe this which I
tell thee.

4. Firſt of all humble thy ſelf re
rently before the eyes of God, ack
wledging thy miſerie, thy frailtie,
nothing that thou art in thy ſelf.
what am I, when I am left alon
mine owne prouidence? nothing

rd, but a drie barren ground, that
l of gappes and riftes, witneſſeth the
rought it ſuffereth, for want of hea-
enly dewe: and the wind of tentation
the mean time doth diſſipate it con-
erted into fruictleſſe duſt. 2. Call
pon God and demaund of him his
piritual ioye. *Render vnto me, O Lord,*
e ioy of thy ſaluation. My father, yf it be
ſible, lett this cuppe paſſe from mee. Gett
ee away ô thou vnfruictfull Northe-
ind, which drieſt vp the ſappe and iui-
e of my ſoule: and come ô proſperous
inds of conſolations, and breath gen-
y ouer my poore garden, and then
eſe good affections wil ſpread abroad
e odour of their ſweetnes 3. Goe to
y Confeſſour, open thy hart vnto
m, make him ſee cleerly all the
ights and corners of thy ſoule: take
s aduice ſimplie and humbly: for
od that infinitly loueth obedience,
aketh often times councells taken
om other men, proue verie profitable,
ecially giuen by conductours of ſou-
, albeit otherwiſe there be no great
elyhood, that they ſhould preuaile: as
made the waters of Iordan healthfull

to Naaman, which Elizeus, without any appeerance at all of humane reason, ordained him as a bath for his leprosie.

4. All this being donne, nothing is so profitable, nothing so fruitfull in time of these spirituall desolations, and barreneſſe, as not to be ouermuch desirous of being deliuered frō this aggreeuance or calamitie. I say not but that we may simplie and quietlie wishe to be eased of so great aburden: but my meaning is, that we should not too earnestly affect this ease, and freedom from this desolate state of mind: but hartely resigne our soule to the prouidence of God; that so long as it pleaseth him, he may vse our poore seruice, amid these troublesome thornie-brakes, and comfortlesse deserts. Let vs say to God at these times. *O father, yf it be possible, let this cup passe away from me:* but let vs with all from our verie harts, adioine the wordes folowinge of our blessed Saueour: *Yet not my will be donne, but thine*: vpon this good resolution let vs rest, and repose. For God seeing vs constantly perseuer in this holy

dis-

differency, will comfort vs with many graces, and fauours: as when he saw Abraham resolued to depriue him self of his sonne Isaac, he was contented with this his indifferency, & pure resignation, cõforting him with a heauenly vision, & with most admirable benedictions. We must then in al kind of afflictions, as wel corporall as spirituall, in what soeuer distractions, or subtractiõs of sensible deuotion happening to vs, with great courage, and resignation always say: *Our Lord gaue me consolations, and our Lord hath taken them from me; his holy name be blessed.* For persisting in this humilitie and submission, he will restore vnto vs his delicious fauours, as he did vnto Iob, who vsed the aforesayd words constantly and vnfainedly in all his desolations.

5. Finallie my Philotheus, amidst all these sterilities and desolations, let vs not loose courage, but expecting patiẽtly the returne of spiritual delights, keepe on our iourney, folow our exercises of deuotion, multiplie good works and holy actions: and not being able to present to our spouse, liquid

conſerues, preſent him drie confitures: for all is one to him, prouided that the hart which offereth them, be perfectly reſolued to perſeuer loyallie in his loue. When the ſpring time is faire and pleaſaunt, then do the Bees make more honnie, and fewer young impes: for the good wether fauouring them, they are ſo buſie in gathering the ſappe of ſweet flowers, that they forgett the generation of their young ones. But when the ſpringtime is troubleſome with gloomie cloudes and windie ſtormes, they gett more impes, and leſſe honnie for being not able to flie abroade to their gathering of honnie, they employ them ſelues to multiplie their race, and people their cõmon wealthe. So chaunceth it oft times, my Philotheus, that the ſoule in the faire weather of ſpirituall comforts, buſieth her ſelf ſo much in gathering them together, and ſucking that heauenlie iuice out of them, that in the abundance of theſe daintie delights, she produceth fewer good workes: and contrariwiſe amid the bitterneſſe of clowdie deſolations, ſeeing her ſelf deſtituted of thoſe ſpiritual delights

of de-

of deuotiō, she multiplieth solid works of edification so much more seriously, and aboundeth in fructifiyng of true virtues of patiēce, humilitie, abiection, resignation, and abnegation, of all self-will and self loue.

6. It is then a great abuse and errour of manie, especiallie of wemen, to beleeue that the seruice which we doe to God whithout this pleasant tast, & sensible delight, & tendernes of hart, is lesse agreeable to his diuine maiestie: for cleane contrarylie, our actiōs are like vnto roses, which though being freshe and flourie they haue a better grace & shew, yet whē they are drie they haue a sweeter odour: so though our works done with tendernes of deuotion be more acceptable to vs our selues, to vs I say, that consider only our owne delight: yet when they are exercised by vs in time of diuinesse and barrenesse of spirit, then haue they a goodlier estimation, and a better odour in the presence of God. In time of desolation, our will carieth vs (as it were by meer force) to the seruice of God, & consequently that will must needs be more vigorous and constant,

then the will which we haue of seruing god in time of comfort. It is no such great matter to serue a prince in time of peace, and in the pompe and pleasures of the courte, but to serue him constantly in time of trouble and persecution, and in warre, that is a true mark of constancy and loyaltie. Saint Angela de Fulgino sayth, that of all prayers, that is most acceptable to god, which is made by force and meere constraint, that is, whereunto we applie our selues willinglie, not for any tast or delight which we feele in it, nor by our owne inclination, but meerly, purely and onlie to please god: whereto our will drieth vs, as it were against our will, forcing and violently repelling the drienesse, and contradictions, which oppose themselues against it. The same say I of all sorts of good workes, that the more contradiction we find in exercising them, be it exteriour, or interiour, the more are they prized and esteemed in the court of heauen. The lesse of our owne particular interest that there is in the pourssite of vertues, the more doth the puritie of the loue

loue of God shine in it. A litle child wil easilie kisse his mother, when she giueth him honnie and sugar, but it is a signe of greater loue, yf he kisse her after she hath giuen him wormeseed, or bitter potions.

The former discourse is explained and confirmed by a notable example.

Chapter 15.

1. TO make this instruction more euident and intelligible, I will recite an excellent peece of the historie of S. Bernard, in such manner as I find it set downe in the learned and iudicious writer therof. He sayth then in this wise. It is an ordinarie thing, almost vnto all them that beginne to serue God, and are not yet experienced in the subtractiō of grace, nor in spirituall vicissitudes or enterchāges of cōsolatiōs & desolatiōs; that the tast of sensible deuotion & that sweet acceptable light of mind, (which maketh them hastē them selues in the waye of God) being withdrawen from them: they presently grow out of breath, and fall into pusillanimitie and sadnes of hart. They that

be of iudgement and vnderſtanding doe render this reaſon therof: that nature according to reaſon cannot long endure (as a man might ſay) faſting, & without anie kind of delight or entertainment at all, but needs muſt haue ſome contentment, either terreſtriall or celeſtiall. But as ſoules lifted vp aboue them ſelues by taſt and trial of heauenly pleaſures, doe eaſilie renounce the delights of all ſenſible obiects: ſo when by Gods diſpoſition and ordinance that ſpirituall ioy is taken from them, finding them ſelues alſo on the other ſide depriued of corporall ſolace, and being not yet accuſtomed to expect with patience, the returne and riſing of the true ſunne of grace, it ſeemeth vnto them that they are no more in heauen or in earth, but that they be buried in perpetuall darknes: So that as litle children newlie weaned, hauing loſt their mothers dugges they do languiſhe, and ſigh, and grow froward and troubleſome, principallie to their owne ſelues. This then happened in the voiage wherof we ſpeake, vnto one of the troupe, called Geoffrie of Peronne,

but

but newlie dedicated to the ſeruice of God. He being ſodainlie become drie in his deuotions, deſtituted of his woonted conſolations, and poſſeſſed with a kind of inward darknes: began to call to memorie the world, his frinds, his parents, and the great meanes that but lately he had left behind him. By which memorie, he was aſſaulted with ſo cruell a temptation, that not being able to hide it in his behaueour, one of his truſtie frinds perceaued it, and hauing found opportunitie, ioined himſelf to him, and asked him ſweetly in ſecret: what meaneth this change Geoffrie? How cometh it to paſſe, that contrarie to thy woont, thou art become ſo penſiue and afflicted. Ah my brother (anſwered Geoffrie with a deep ſigh) I ſhall neuer more be merrie ſo long as I liue. The other moued with compaſſion at theſe words, with a fraternall zeale, went and told all this to their common father Saint Bernard: who perceauing the danger, went into a church there by, to pray to god for him, and Geoffrie in the

meane while ouerwhelmed with sadnes, repoſing his head vpon a ſtone, fell faſt a ſleepe. But after a litle while, both of them aroſe, the one frō prayer with his requeſt diſpatched in the high court of heauen, the other from ſleepe with ſo pleaſaunt and ſmiling a countenance, that his deer frind meruailing at ſo great & ſodaine a chaunge, could not refraine from obiecting vnto him louingly that which a litle before he had anſwered him. Then Geoffrie replied: yf I told thee before that I should neuer in my life be ioyfull, now I aſſure thee, that I shall neuer in my life be ſorowfull.

2. This was the ſucceſſe of the tēptation of that deuout perſonage, & marke in it (my deer Philotheus) 1. Firſt that God ordinarilie giueth ſome fore-taſts of heauenly ioye, to ſuch as newlie enter into his ſeruice: ſo to draw them from earthlie pleaſures, and encourage thē in the pourſuite of the loue of God: iuſt as a mother to intice & allure her litle child to her breaſts, layeth honnie vpon her teats. 2. That notwithſtāding the ſame good God, which according to the diſpoſition of his wiſdome, taketh

keth from vs this milk and honny of consolations: to the end that weaning his children in this manner, they might learne to eat the drie, but more substantiall bread of liuely and sound deuotion, exercised by the triall of distast and desolation. 3. That sometimes verie vehement temptations arise amidst these desolate and drie discontentments of sterilitie of spirit: and then it behoueth vs to resist these temptations cõstantly, for they come not frõ God; but withall we must patiẽtly suffer this desolate estate, of want of spirituall feeling in our deuotions, for God hath ordeined & disposed it for our exercise and merit. 4. That we must not leese hart & courage amõg these inward griefs, nor say as this good Geoffrie did, I shall neuer be ioyfull heerafter: for in the night season, we must expect the daylights approache; Againe in the faireſt weather of the spirit, that we cã haue we must not say now shall I neuer be sad heerafter; No; for as the wise man sayes, in time of prosperitie, we must be mindfull of aduersitie, and in our trauailes, hope for rest: and as well in the one occasion as in the

other, we must always humble our selues. 5. That it is a soueraigne remedie to discouer our euel vnto some spiritual frind, that may be able to comfort vs.

3. In fine for conclusion of this so necessarie aduertisment, I note, that as in all other things, so in these drie sterilities of our spirit, God and the deuil haue contrarie pretentions. For God would therby bring vs to puritie of hart, to a generall renunciatiō of our proper interest in his seruice, and to a perfect deposing of our owne willes. But the deuil goeth about by the same way to lead vs to pusillanimitie, to abate our courage, to make vs steppe a side to sensible passetimes, and at length to render vs yrksome and loathsome to our selues, & others that liue with vs; that so deuotiō may be diminished, and defamed. But yf thou obserue diligently these lessons which I haue giuen thee, thou shalt augment thy perfection in those exercises, which thou performest in time of these interiour afflictions: wherof one word more before I make an end.

4. Sometimes these distasts, this drouth and barrennes of spirit, doe proceed

ceed from the indiſpoſitio of our bodie: as when through too much watching, labouring, faſting, one findeth him ſelf ouerloaden with weerineſſe, drouſines, heauines, & ſuch like infirmities; which although they depend of the bodie, yet lett they not to hinder and trouble the ſpirit, by reaſon of the ſtraight bond with which they are tied one to another. In theſe occaſiõs, we muſt allwayes be mindfull, to produce many acts of virtue, with our ſpirit, or ſuperiour will: for although all our ſoule ſeeme to be ouer-layd with ſleepe and drouſines: yet the actiõs of our ſpirit euẽ in that ſtate, are exceeding acceptable to God. And we may ſay in this caſe with the ſacred ſpouſe, *I ſleep, but my hart watcheth.* And as I ſayd before, though there be leſſe delight in this labour of ſpirit, yet is there more virtue and merit. The remedie in ſuch occurrences is, to eaſe the bodie with ſome kind of lawfull delight and recreation. So Saint Francis ordained that his religious ſhould vſe ſuch moderation in their labour, that the burden of them, ſhould not depreſſe and ouerthrow the ſpirit. And ſince we haue

haue mentioned S. Francis, let vs remember his example, who was on a time him self so vexed and tormented with a profound melancholie, that he could not choose but declare it in his behaueour. For yf he would conuerse with his religious he knew not how; if he withdrew him self, frō their conuersation, it went worse with him; abstinence and mortification of his flesh, ouerwhelmed him: and prayer eased him not at all. And in this sort remained this glorious father, the space of two yeares, so that it seemed vnto him, that in a manner, God had forsaken him. But at length after he had so long and patiently suffered this rude and vehement tentation, our Saueour in a moment restored to him the happie tranquillitie and repose of his spirit. This haue I sayd, to shew that the greatest and faithfullest seruants of God, are subiect vnto these aduersities and afflictions of mind: and that therfore those that are lesser in Gods bookes, be not dismayed yf some times they happen vnto them.

THE

THE FIFTH PART OF THE INTRODVCTION: Containing exercises and instructions to renew the soule, and confirme deuotion.

That we renew euery yeare our good purposes by the exercises folowing.

CHAPTER I.

THE first & principall poinct of these exercises, consisteth in knowing the importance of them. Our weak & fraile nature, falleth verie easily frō her good affectiōs & resolutiōs, through the bad inclinations of our flesh, which lie heauie vpon the soule it selfe, and draw her stil downwards, yf she striue not oft times to lift vp her self by manie

maine force of reſolution as birds fall ſodainlie to ground, yf they multiplie not the ſpreading and wauing of their wings to mainteine their flight aloft in the ayre. For this cauſe, deere Philotheus, thou muſt very often repeat the good purpoſes which thou haſt made to ſerue God, for feare leaſt neglecting to doe ſo, thou tũble downe to thy firſt eſtate, or rather into a farre worſe eſtate. For ſpirituall falles haue this propertie, that they caſt vs alway lower, then was the eſtate from which we aſcended vp to deuotion.

2. There is no clock, be it neuer ſo good, or ſo well ſett, but it muſt be wound vp twiſe a day at leaſt, morning and euening, and moreouer at leaſt once a yeare, be taken all in peeces, to ſcoure away the ruſt which it hath gathered, to mend broken peeces, and repaire ſuch as be worne. Euen ſo he that hath a true care of his ſoule, ſhould wind it vp to God euening and morning by the foreſayd exerciſes, and beſides at diuerſe times, make a reuiew of his eſtate, and at leaſt once a yeare, take it downe and conſider preciſely

all

the peeces therof, that is, all his
ssions, affections and motions, that
l faults and defects found out, may
t of hand be redreſſed. And as the
lockman with ſome delicate oyle, an-
ointeth the wheeles, iunctures and
anes of his clock, that the motions
ay be more eaſie, and the whole be
le ſubiect to ruſt; ſo the deuout per-
n, after he hath in this ſort taken
owne his hart to reuiew and renew
, should annoint it with the ſacra-
ents of Confeſſion, and the holy
ucharist. This exerciſe will repaire
y weather-beaten forces, enflame thy
art, make thy good purpoſes ſprout
t a fresh, and thy virtues flourish
ew. The ancient Chriſtians dili-
ently practized it vpon the anniuerſa-
e feaſt of our Saueours Baptiſme, or
welf-daye: on which (as witneſſeth
int Gregory Nazianzen) they re-
ewed thoſe profeſſions and proteſta-
ons, which they made in their chri-
ning. Let vs doe the like, (my deare
hilotheus) diſpoſing our ſelues moſt
llinglie, and employing our time
ioullie therin. And hauing choſen a
fitt

fitt time, according to the aduice of thy ghostly father, retiring thy self into thy spirituall and reall solitude, or wildernesse of deuotion: make two or three of these ensewing meditations, after the order and methode, which I set downe vnto thee in the second parte.

Considerations vpon the benefit which God doth vnto vs, by calling vs to his seruice, according to the protestation mentioned before.

CHAPTER 2.

1. RVNNE ouer the poincts of thy protestation. The first is, to reiect and cast away, detest, and defie for euer, all kind of mortall sinne. The second, to haue dedicated, and consecrated thy soule, thy hart, and thy bodie, with all that thou hast, to the loue and seruice of God: The third, that yf it should happen vnto thee to fall into some naughtie action, that thou wilt procure immediatlie to rise

agai-

gaine by Gods grace. Are not these oodlie, worthie, reasonable, and no- le resolutions? Way well in thy soule, ow conformable to the rule of reason his thy protestation is, how iust, and ow much to be desired, that thou houldst fullfill and accomplishe euery oinct of it.

1. Consider to whome thou hast ade this protestation: euen to God imself. Yf according to reason, our ord giuen to a man, doe straightly blige & bind vs, how much more our ord and promise giuen and passed to lmightie God? *Ah Lord* (sayd Da- id) *it is to thee that my hart hath pro- nced this good word, and I will not get it.*

2. Consider in whose presence thou adest this protestation and thou shalt nd, that it was in sight of the whole ourte of heauen. The holie Virgin, lessed Saint Ioseph, thy good Angel, aint Lewis, all this blessed companie eheld thee, and sighed with sighes of y and contentment at thy words, nd looked vpon thee with eyes of vn- eakeable loue, when thy hart pro- strated

ſtrated at the feete of our Saueour, con-
ſecrated it ſelf wholly to his ſeruice.
They made a peculiar feaſt and trium-
phe that day of thy entrie into God
ſeruice, and they will now make a com-
memoration of that ioyfull feaſt, y
with a deuout hart and good courage,
thou reneweſt thy reſolutions.

4. Conſider by what meanes thou
waſt brought to make this proteſtatiõ,
and to offer vp theſe great reſolutions.
Ha my Philotheus, how amiable and
fauourable did God ſhew him ſelf vnto
thee at that time? Tell me, waſt thou
not then drawne vnto it, by the ſweet
inſpirations of the holy Ghoſt? the
cordes wherwith God drew thy litle
barke vnto this ſecure hauen, were they
not all of loue & charitie? How deerlie
and daintelie did he allure & intice thee
with his ſugred ſacraments, with holy
lecture, and deuout prayer? Ah Philo-
theus, thou waſt a ſleep, & god watched
ouer thee, and had care of thy ſoule, and
had thoughts of peace, and meditations
of loue concerning thee.

5. Conſider at what time god drew
thee thus happelie vnto him by theſe
holi

lie purpoſes. It was in the flower of ine age. Ah what a felicitie is it to ame quickly, that which we cannot ow but ouer-late. Saint Auguſtin, ing been called to god at thirtie ares of his age, cried out: *O ancient ty, how is it, that I knew thee ſo late? u I ſaw thee before, but I did not conſider till now.* And thou maiſt well ſay: O cient ſweetnes, why did not I taſt thee oner? And yet alas, thou deſeruedſt it at that time in which it was giuen e: therfore acknowledging the great untie and grace of god, for calling e to him in thy youthe, ſay vnto him h Dauid: *Thou haſt lightened me, ô God, touched me from my youth, and I will for pronounce thy mercy.* But yf this thy cation was in thy older dayes, ô then, ilotheus, how ineſtimable a benefit s it, after thou hadſt in ſuch ſort a- ed the yeares of thy life paſt, that d of his goodnes ſhould call thee ore thy death, and ſtay the cour- e of thy miſerie, euen at that ti- , in which yf it had beene conti- ued, thou hadſt beene miſerable euer and euer!

6. Con-

6. Consider the effects which thi vocation hath wrought in thee, & I sup pose thou shalt find change and altera tion enough in thy soule, cõparing tha which now thou art, with that whic thou hast beene. Doest thou not accou it a singular felicitie, to know how t talk familiarlie with God by prayer? t haue an enflamed affection and burnin desire of the loue of God: to haue appea sed, and pacified manie a troublesom passion, which before did vex, and tor ment thee? to haue auoided many sin nes and scruples of conscience? An in a word to haue so often frequente the holy Communion (more then thou wouldst once haue done) so vniting th self to this soueraigne well-spring o euer-during graces? Ah, these be grea and inestimable fauours. We mus way and ponder them with the wai ghtes of the sanctuarie: it is gods righ hand that hath done all this. *The rig hand of God* (sayth Dauid) *hath don powerfully, his right hand hath extolled me I will not dy, but liue; and will make know with hart, word, and deed, the wonders o his goodnes.*

7. Af

After all these considerations, as thou seest may plentifullie wish thee with holie and feruent affections: thou must simplie conclude thancks-geuing, and pray affectiouslie for thy good progresse in virtue. So retire frō prayer with great humilitie and confidence in God: reseruing the enforcing of the resolutiōs, till after the second poinct of this exercise.

Examination of our soule touching her proffiting in deuotion.

CHAPTER 3.

THE second poinct of this exercise, is somewhat long, and therfore to practize it, it is not requisite to performe it all at once, but at diuers times: as to take that which concerneth thy misdemeanour towards God for once, that which apperteineth to thy self for another time, that which concerneth thy neighbour for an other, & so examining of thy passions for another. Neither is it requisite or necessary, to do it all vpō thy knees, but onely the begin-

beginning & ending, which cõpreh
deth the affections. The other poin
of the examination, thou must p
forme profitablie walking, or sittin
or best of all in bed, yf thou canst
remaine without drowsines, or w
awake: but thou must well haue re
them before. Yet it is necessarie to ma
an end of all this second poinct in th
dayes, and two nights, at the farthe
taking eache day & night, some how
or seasõ according as thou best maye
for yf it should be done at times s
distant one from another, it wou
loose his force, and would worke b
verie weak and kay-cold impressio
and resolutions.

2. After euerie point of the exam
nation, note carefully in what th
findest thy self amended, and in wh
thou art defectiue, and what princip
errours or abuses thou hast committe
that so thou mayst declare thy self
better to take good councell, and re
lution, to comfort thy mind. And
though in these dayes of examinatio
it be not necessarie to retire thy se
totallie from companie and conuer
tio

tion: yet thou must be somwhat more retired thē ordinarie, & principallie towards the euening, that thou mayst go to bed earlie, & take that rest of bodie and repose of mind which is necessarie for these exercises. And in the day time, thou must vse verie frequent aspirations to God, to our Ladie, to the Angells, to all the celestiall Hierusalem: And all this must be done with a louing hart towards God, & desirous of perfection. So beginne then this examination well and happelie.

1. First place thy self in the presence of God.

2. Inuoke the ayde of the holy ghost, demaund of him light and cleernes, to see and know well, with *S.* Augustin, who cried out before God in an humble spirit: *O lord let me know thee, and let me know my self:* and S. Francis, who sweetly asked god saying. *Who art thou, and who am I?* Protest that thou doest not purpose and marke and note thy advancement and progresse in pietie and vertue, to reioice therfore in thy self, nor to reioice in God, nor to glorifie thy self, but to glorifie god, & to giue

him thancks for it. Proteſt likewiſe that yf thou findeſt that thou haſt not profited nor gone forward at all in deuotion nay though thou haſt recoyled & gone backward: yet for all that thou wilt not leeſe thy courage, nor become any whit the colder in thy good purpoſes, through faintnes of hart; but that rather thou wilt more ſtirre vp thy courage, & animate thy ſelf to goe more cheerfully forward in the iourney of deuotion happely enterprized, & that thou wilt the more profoundlie humble thy ſelf, and amend thy defaults by the aſſiſtance of gods grace.

This done, cõſider leaſurely & quietly how thou haſt behaued thy ſelf euen till that preſẽt power, toward God, towards thy neighbour, & towards thy ſelfe.

An examination of the eſtate of our ſoule towards God. CHAP. 4.

1. HOw is thy hart affected toward mortal ſinne? haſt thou a firme reſolution neuer to committ any, whatſoeuer ſhould happẽ vnto thee therfore? Hath this reſolution and full purpoſe, endured cõtinually in thy ſoule,

le, since thy last protestation vnto this time? In this resolution consisteth the foundation of spirituall life.

2. How findest thou thy hart affected towards the commandements of God. Doest thou find thē delightful, sweet acceptable. Ah my deer child, he that hath his mouth in tast, and a good stomak, loueth wholsome meats, and reiecteth the contrarie.

3. How doth thy hart beare it self towards veniall sinnes? we cannot keep our selues so pure, but we shall commit some now and then: but is there any, to which thou hast any especiall inclination? or which were worse, is there any kind of venial sinne, to which thou beareſt a peculiar affection and delight?

4. How is thy hart affected towards spirituall exercises? doest thou loue them, and esteeme them? doe they not trouble thee? art thou not out of content and tast with them? To which of them doest thou find thy self most inclined? To heare the word of God, to reade it, to talke of it, to meditate it, to aspire daylie to God, to goe often to confession, to receaue

ſpirituall inſtructiõs, to prepare thy ſelf duly to the holy Cõmunion, to Cõmunicate frequẽtly, to bridle thy affectiõs: in theſe and ſuch like acts and exerciſes, what is there contrarie or repugning to thy mind? And yf thou find any ſuch holy exerciſe, to which this hart of thine hath leſſe inclination then it should, examine the cauſe from whence that diſguſt ariſeth.

5. How doth thy hart remaine affected towards god him ſelf? Taketh it pleaſure in the remembrance of god? feeleth it not a ſweet delight in calling him to mind? Ah ſayd Dauid, *I haue thought vpon God, and taken delight therin.* Doeſt thou find a certaine promptnes, redineſſe, and facilitie in thy hart to loue god, and a particular ſauour in taſting this his loue? Thy hart, doth it not recreat it ſelfe to thinke vpon the immenſitie, bountie, and maruelous ſwetnes of almightie God? If thou chaunce to thinck vpon God amidſt thy worldly affaires, and vanities, doth this thought make place, and winne rome, and ſeaze vpon thy hart? Doeth it ſeeme to thee that in ſuch caſes thy hart takes Gods

part,

part, and turnes to his side, and as it were goes before him, to lead him reuerently into the chamber of thy hart? for there are many soules of this mettal in the world.

6. A louing wife, when her housband comes home from some farre iourney, so soone as she perceaueth any signe of his returne, or heareth his voice: what busines so euer she hath in hād, though she be cōstrained by some forcible consideration to stay her self, yet her hart cannot be held from looking for her husband, but abandoneth all other cogitations, to thinck vpon his ioyfull returne. Soules that loue God, doe the verie same; howsoeuer they be employed, when the remembrance of God presenteth it self vnto thē, they neglect all thinges else, for ioye that their beloued is returned vnto them; and this is a verie good signe.

7. How is thy hart affected towards Iesus Christ, god & man. Takest thou pleasure in thincking on his life and death? The Bees delight in their delicious honnie: Waspes and beetles, in ill-fauoured sauours: so holy soules haue

all their cõtentmẽt, placed in our sweet redeemer Iesus Christ, with an exceeding tendernes of ardent loue to him: but such as be vaine, and wicked, plant their affections altogether vpon vnprofitable vanities.

8. How is thy hart affected towards our blessed Ladie, thy good Angell, the Saincts of heauen? Doest thou loue, honour & reuerence them: hast thou a speciall trust in their intercession, a respect & worship to their images, delight in their liues: takest thou pleasure to heare them praised?

9. Concerning thy tongue. How speakest thou of God: is it a delight vnto thee to talk and discourse in his honour, according to thy condition and abilitie: Doest thou loue to sing hymnes to his praise and glorie?

10. Concerning workes. Thinck whether thou haue a true harty desire of the outward glorie of God, and to doe somwhat for his honour and worship: for such as loue god, doe according to Dauid, loue the ornament of his house.

11. Cõsider whether thou hast left any affection, or renounced any delight, or for-

forſook any thing for Gods cauſe? for it is a great ſigne of true loue, for his ſake whome we loue, to depriue our ſelues of any thing. What then haſt thou in all this time (ſince thy proteſtation) forſaken for the loue of God?

An examination of our eſtate touching our ſelues. CHAP. 5.

1. HOw doeſt thou loue thy ſelf, loueſt thou thy ſelf ouermuch for the vanities of this world? For yf it be ſo, thou wilt deſire to dwell always in the world, with an extraordinarie care to eſtablishe thy ſelf heer vpon earth. But yf thou loue thy ſelf for heauens ſake then wilt thou deſire, at leaſt wiſe thou wilt eaſilie conſent, to depart from hence at the time and hower, that it ſhall pleaſe our Lord to call thee.

2. Doeſt thou keepe due order in the loue of thy ſelf? for there is nothing that marreth vs, but onely the inordinate loue of our ſelues. As for well ordered loue, it requires that

we loue the ſoule bitter then the bodie; that we take more paines to get virtues then any thing els; that we make more account of heauenly glorie, then of baſe and tranſitorie honour? A well ordered hart, will more often ſay in it ſelf: *What will the angels ſay* yf I thinck, or doe ſuch a thing? thē, *what will men ſay*?

3. What loue beareſt thou to thy ſoule? art thou vnwilling and loath to help it when it is ſpirituallie diſtempered and diſeaſed? alas thou oweſt this care and attendance vnto it, to helpe it thy ſelf, and procure it to be holpen by other, when paſſions doe torment it: and to ſet a ſide all other cares, when thy ſoule ſtands in need of thy care.

4. How doeſt thou eſteeme of thy ſelf before the eyes of God almightie? to be nothing at all, doubtleſſe. But it is noe great humilitie in a flie, to thinck her ſelf nothing in regard of a mountaine; or for a droppe of water, to eſteeme it ſelf nothing in compariſon of the maine ſea: nor for a ſparkle of fire, to hold it ſelf nothing in reſpecte of the ſunne: It is humilitie indeed,

deed, not to preferre our selues before others, nor to affect, or desire to be esteemed of, and well liked by others: How doest thou feele thy self, affected in this point?

5. Touching thy tongue: doest thou not bragge and vaunt of thy self one way or other? doest thou not flatter thy self, when thou speakest of thine owne self?

6. For works & actions. Doest thou vse to take any pleasure or passetime, contrarie to thy bodily or spirituall health? I meane vaine pleasure, vnprofitable recreations, ouer-watching, too much disordely labour, and such like.

An examination of the estate of our soule towardes our neighbour.

Chapter 6.

1. The loue between husband, and wife, ought to be sweete, quiet, earnest, and constant, and grounded principallie vpon the ordinance of God, who commandeth it to be so. And the self same is to be vnderstood, of loue between parents and

their children, between vs and our neighbours, and our frinds, euerie one in his ranck and degree.

2. But to speak in generall. How is thy hart affected towards thy neighbour? Doest thou loue him from thy hart, and for gods sake? To discerne well, whether it be so or no, thou must prepose and represent vnto thy self, certaine persons that be troublesome, and intractable, for there it is, and towards such kind of men, where we exercise the virtue of true charitie towards our neighbours: and much more towards such as haue iniuried vs either in work or in word. Examin well yf thy hart be free from passion in this behalf, and whether thou feelest not a contradiction within thee, to loue anie bodie.

3. Art thou proane to speak ill of thy neighbour? and especiallie of such as loue thee not? Doest thou any harme to thy neighbour directly, or indirectly? Though thou haue neuer so litle reason or discourse, thou wilt easilie find out thy defects in this point.

An examination of the affections of our ſoule. CHAP. 7.

1. I HAVE extended theſe poincts at large, becauſe in the examination of them, conſiſteth the knowledge of our ſpirituall aduancement, or progreſſe which we haue made, for as for examining our ſinnes, thats for confeſſions, and for ſuch as neuer thinck vpon going forward in pietie and deuotion.

2. Yet neuertheleſſe, we muſt not labour to exactlie and curiouſlie in examining euerie one of theſe articles or interrogatories: but fayre and ſoftlie, conſidering with quiet and repoſe of mind, in what eſtate our hart hath beene in euerie one of them ſince our reſolution and proteſtation, and what notable defects we haue committed therin.

3. But to make a ſhorter abridgement of all, we may reduce the whole examination, to the ſearche and ſurueay of our paſſions: and yf it be tedious and troubleſome, to conſider ſo exactlie what we haue been: we may in this

manner folowing examine our selues how we haue behaued our selues.

In our loue towards God, our neighbour, and our selues.

In hatred toward sinne in our selues, and sinne in others: for we must desire the extirpation of the one, and the other:

In desires of riches, honour, estimation, passetimes.

In feare of danger to fall into sinne, and of losse of goods of this world, for we may feare the one and the other too much.

In hope placed more then needs in the world, in fading creatures: or to litle in God, and godlie thinges.

In sadnes, yf it were to excessiue, and for transitorie vanities.

In ioye and gladnes, yf ouermuch and for vnworthie matters.

To conclude in a worde: what affection doth predominate thy hart? what passion doth most of all possesse it? in what doest thou principallie goe awrie? for by passions of our soule, we may iudge of our estate, examining them, and as it were feeling and tasting them, one after

after another. As he that is skillfull on the lute, by touching the diuerse straines of his instrument, finds which string is out of tune, and tunes it by stretching it vp, or letting it downe: so after we haue as it were touched, and examined the tune of our passions, of the loue, hatred, desire, feare, hope, sadnes, or ioye that is in our soule, yf we find them discording from the tune which we would strike, and from the proportionable harmonie of our soule, which is to be sett to the glorie of God, we may make them accorde, by bringing them to their due tune and proportion with Gods grace, and by councell and aduice of our ghostly father.

Affections to be exercised after this examination. Chap. 8.

After thou hast duly pondered euery poinct of the examination, and considered at what stay thou art, and to what thou art come: then exercise the affects of thy soule as foloweth.

1. Giue

1. Giue god thancks for that amendment, be it but litle, which thou haſt found in thy life, ſince thy generall reſolution laſt made: and acknowledge that it was his only mercie, that cauſed it in thee, and and for thee.

2. Humble thy ſelf reuerently before his maiſtie, acknowledging vnfainedly, that yf thou haue not much profited in pietie, it hath been through thine owne default, becauſe thou haſt not faithfully, courageouſly, and conſtantly anſwered the inſpirations, illuſtrations, and motions, which he hath often imparted vnto thee in prayer, and by manie other wayes.

3. Promiſe him ſincerely, that thou wilt for euer praiſe him, for the ineſtimable fauours beſtowed vpon thee, and eſpecially for drawing thee frō thy bad inclinatiōs by this preſent amendment.

4. Demaund pardon of him for thy vnfaithfulnes & diſloyaltie, for not correſponding with his inſpirations and graces.

5. Offer him vp thy hart, to the end he may be the ſole maiſter and Lord of it.

6. Beſeech him to make thee faithfullie

fullie accomplishe his will heerafter.

6. Inuoke the Saincts of heauen, our B. Ladie, thy good Angell, thy patron, Ioseph, and the rest to whome thou hast an especiall deuotion, to helpe thee with their intercession.

Considerations proper to renew our good purposes. CHAP. 9.

1. THIS examination being made, and diligentlie conferred with some worthie, expert, and skillfull guide, to learne the qualitie of thy faults, and the fit remedies for them: beginne those meditations folowing, making one of them euery day, and in it spend the ordinarie time which other dayes thou appointedst to passe in thy meditation; with the self same method, preparation, and affections which thou hast vsed heertofore in the meditations set downe in the first part: placing thy self first of all in the presence of God, and then imploring his grace, to establish thee in his holy loue and seruice.

The first consideration, of the excellency of our soule. CHAP. 10.

1. CONSIDER the nobilitie and excellēce of thy soule, endewed with an vnderstanding, which knoweth not only all this visible worlde, but moreouer vnderstandeth, that there are inuisible Angels, and a happie Paradise, that there is a soueraigne God, vnspeakeable, most good, most mighty; that there is an eternitie of immortall spirits: and withall knoweth the meanes how to liue well in this visible world, and to associate her self with the angels in heauen, and to attaine to the familiaritie and frindship of god him self for euer.

2. Thy soule hath also a free-will, of a most noble excellencie, which is able to loue god, and cannot hate him, considered in him selfe. Loe what an excellent soule thou hast. As no corruptible or ill-sauouring thing can stay the litle Bees, but onely flowers are their rest, only vpon them do they setle their flight: so thy hart

hart can find no repoſe, but in God lone, no creature elſe cā fil or ſatisfie it. Remember hardly & recount with thy ſelf, all the deareſt and greateſt enter-tainments, wherwith thou haſt euer occupied thy hart, and iudge in good ſadnes, whether they were not all full of vnquiet, of moleſtations, of reſtleſſe and ſtinging thoughts, importunate cares, with which thy poore hart was moſt miſerably diſtract and afflicted.

3. Alas thy hart runneth haſtely and headlong, after the creatures of this world, thincking it poſſible to appeaſe its deſires in them: but ſo ſoone as thou meeteſt with them and taſteſt them, thou art as readie to beginn againe as before: for nothing is able to content thy hart, God would not permitt that it ſhould find reſt in any place, no more then the Doue that Noah ſent out of the Arke, that ſo it might allways earne to returne to God, from whence it came. Ah how admirable is this natu-rall beautie of thy ſoule! and why then deſt thou endeuour to withhold her againſt her will, to ſerue theſe fading creatures?

4. Oh

4. Oh my faire and louely soule (mayst thou say) thou canst vnderstand and loue God him self: and wherfore doest thou entertaine thy self in things inferiour to God? thou mayest yf thou wilt, pretend eternitie, wherfore doest thou hunt after moments? This was one of the chiefest complaints of the prodigall child, that wheras he might haue feasted deliciously at his fathers table, he was forced through his own willfullnesse, to feed at the troughs of his swine. O my soule, thou art capable of God him self: woe be to thee, if thou rest contented with any thing lesse then God.

Lifte vp thy soule earnestly with this consideration: shew her that she is immortall, and an heire of eternitie and therefore that she direct her course and courage therto.

The second consideration of the excellency of virtues. CHAP. II.

1. CONSIDER that only virtue and deuotion, can make thy soule to rest content in this world. O what excellent beautie is in them

em! make a compariſon betwixt the
ely virtues, and the hideous vices
t be cõtrarie vnto thẽ: what ſweetnes
there in patience compared to reuen-
e? in meeknes in reſpect of anger and
owardnes? in humilitie in regard of
ride and ambition? In liberalitie com-
ared to couetouſneſſe & nigardize? in
haritie compared with enuie? in ſo-
rietie, in reſpect of intemperancie? vir-
es haue this excellencie, that they fill
he ſoule with an incõparable ſweetnes
nd delight, after she hath practized
hem: wheras vices leaue the ſoule ex-
eedinglie weeried, tyred, and moleſted.
And why endeuour we not then to ob-
aine theſe pleaſures, that haue no gall
or bitternes mingled with them?

2. He that hath but a few vices, is
ot content with the delights which
hey bring him: and he that hath manie,
s malcontẽt with the cumber of them.
He that hath but a few virtues, hath a
great deale of content in them: and
the more his contentment is, the more
his virtues increaſe.

3. O deuout life how louely art thou,
how honorable, how delectable! thou
doſt

doſt diminish tribulations, and augmenteſt conſolation: without thee euen good is euil, honnie pleaſures are full of bitter vnquietnes, peace itſelf is warre, and trouble, and contradiction. Ah he that would be acquainted familiarlie with thee, muſt ſtill ſay with the Samaritan, *O Lord giue me ſome of this water to drinck*: an aſpiration much frequented by the holie mother Tereſa, and Saint Catherin of Genua, although vpon other occaſions.

The third conſideration of the examples of Sainctes.

CHAPTER 12.

1. CONSIDER the examples of the ſaincts of all ſorts & orders: what is it that they haue not done and ſuffered, to loue God, and be whollie deuoted and addicted to his ſeruice? Look vpon the inuincible martyrs in their conſtant reſolutions, what torments haue they not ſuffered for the maintenance and performance of their holy purpoſes? But aboue all thoſe

faire and flourishing ladies whiter lillies, in puritie, more blushing roſes in charitie, ſome at twelue, ers at thirteen, fifteen, twentie, fiue twentie yeares of age: conſider how endured a thouſand ſorts of mar-doms, rather then to renounce their red reſolutions, not onely in pro-ſion of faith, but alſo in exerciſe of notion and pietie: ſome chooſing to rather then loſe their virginitie: ers rather then they would leaue off ing the tormented priſoners, com-t the afflicted, burie the dead, ſuch like holy works of Gods ice. O good Lord what conſtan-hath that fraile ſex shewed in the-occaſions!

. Conſider ſo manie holie confeſ-s, with what valour and magnani-ie did they contemne the world? immoueable and vnconquered they in their reſolutions? no-g in this vniuerſall world could them forgoe them, they embra-their purpoſes of ſanctitie without ptions or reſeruations, and went ard with them, without any te-

diouſ-

diousneſſe or faintnes. Good god, what excellent things doth S. Auſtin write of his holie mother Monica? with what courage did she folow her enterprize of ſeruing god, in her marriage, and in her widow-head? And Saint Hierom, what rare conſtancie doth he point out in his deuout Paula, amidſt ſo great varieties of combrous occurrences.

3. And what is there that we may not doe, hauing ſuch excellent paternes to folow? They were fraile mortall men, as we are; they did all for the ſame god, by the ſame virtues: why should not we doe the like in our eſtate and condition, and according to our vocation, for the accomplishment of our good purpoſe and holie proteſtation?

The fourth conſideration: of the loue that Ieſus-Chriſt beareth vnto vs.

CHAPTER 13.

1. CONSIDER the vnſpeakeable loue, wherwith Ieſus Chriſt

Lord ſuffered ſo much in this
ld, and eſpeciallie in the garden of
nt Oliuet, and the bitter place of
nt Caluarie. All that loue of his
for thy ſake: By ſo manie pangs
torments, he obtained of God the
er good purpoſes and holy reſo-
ons for thee: by the ſame afflictions
he moreouer purchaſe all things
neceſſarie for thie ſoule, to main-
ne, nourish, ſtrengthen, and bring to
growthe and perfection, all thy re-
ions. O holy reſolution, how pre-
s and noblie borne art thou, being
ghter to ſuch a mother as is the
ó of our Saueour! O how carefullie
uld my ſoule cherrishe thee, ſince
haſt been ſo deere vnto my ſweet
s! Alas, ô Saueour of my ſoule,
diedſt vpon the Croſſe, to gaine
my virtuous reſolution! ah doe
the fauour, that I alſo chooſe ra-
to die, then to forget or forgoe
m.

Thou ſeeſt then (my Philotheus)
certaine, that the deere hart of our
ſus, beheld thy hart from the
the croſſe, and there (in a
man-

manner) fell in loue with [illegible]
loue of it, obtained for thee [illegible]
good that euer thou hadst, [illegible]
shalt haue; and among [illegible]
resolutions. Yea (my deer Philotheus)
we may all say with the prophet Ieremie: O my Lord, before my birth
thou beheldest me, and calledst me by
my name: for in verie deed, his diuine
goodnes in his mercie, and loue, prepared all the generall, and particular meanes of our saluation, and consequently
all our holie resolutions. Yea without
doubt: As a woman, so soone as she is
with child prepareth her cradle, linnen
swathing-bands, and withall bethinketh
of a nurse for her child, which she hopeth to bring foorth, although it be not
yet come into the world: euen so our
Lord, hauing his goodnes pregnant
and as it were great with child of thee,
pretending to bring thee foorth to
saluation, and to make thee his daughter and heire, prepared vpon the
holie roode, all that which was necessarie for thee, thy spirituall cradle, thy
linnen and swathing bands, thy nurse
and all other meanes necessarie for thy

...uation: that is, all the wayes, all the ...ces, all the fauours, by which he ...ducteth thy ſoule, and will bring ...at length to perfection.

Ah my God, how deeply ought ...we to imprint this in our memorie! ...it poſſible, that I haue beene loued, ...and ſo ſweetly beloued by my Sauiour, ...that euerie ſteppe of his life, and euen ...every ſtepp that he went to mount ...Caluarie, ſweating and fainting vnder ...his heauie croſſe, euen then he went ...bethincking him ſelf of my good, and ...of euerie one of theſe litle occaſions, ...by which he hath drawen me vnto ...him! And how much then ought we ...eſteeme, how carefully ſhould we ...employe all this to our commoditie! ...Ah how ſweet a remembrance is this? ...This louing hart of my God, thought ...vpon Philotheus, loued him, procured ...him a thouſand meanes to ſaluation: ...though there had been no other ...ſoule in the world, to take care of; ...as the ſunne, shining vpon one ſide ...of the earth, shineth ſo much there, ...if it gaue no light to anie other ...place: in the verie ſame manner, did

our Lord take thought and care of all his children, prouiding for each one of vs, as though he had not thought vpon the reſt. *He hath loued me* (ſayth S. Paul) *and hath giuen him ſelf for me.* As yf he had ſayde: for me onelie, altogether as much as yf he had done nothing for anie els. *O Philotheus*, this ſhould be engraued in thy ſoule, to cherish and nourish thy good reſolutions, which haue beene ſo pretious and deere to the hart bloud of our bleſſed Saueour.

The fifte conſideration, of the eternall loue of God toward vs.

CHAPTER 14.

1. CONSIDER the eternall loue which almightie God bare vnto thee: for long before our Lord Ieſus Chriſt as mā ſuffered for thee vpō the croſſe: his diuine maieſtie did foreceaſt thee in his ſoueraigne goodnes, and loued thee infinitly. But when began

egan he to beare thee this loue? euen hen he began to be God. And when egan he to be god? ſure he neuer be-an to be god, for he hath always been God, without beginning and without nding, and ſo likewiſe from all eterni-ie did he loue thee: his loue to thee euer had beginning, and therfore did he from all eternitie prepare the graces benefits & fauours beſtowed vpon thee. So ſaith he him ſelf by his prophet: *I haue loued thee with a perpetuall charitie, therfore haue I drawne thee vnto me, taking pitie of thee.* Amongſt other benefits then which he thought vpon from all eternitie to giue thee, needs muſt thou account thy purpoſes and reſolutions to ſerue him.

And ô good God, what excellent, how deere ought theſe reſoluti5s to be nto thee, ſince God hath fore thought, premeditated and forecaſt thẽ from all eternitie? what ſhould we not ſuffer ra-ther then to ſuffer one onelie iott or title of them to be taken away or dimi-niſhed. All the world together muſt not make vs forgoe the leaſt of our good purpoſes: for all the word toge-

ther, is not worthe one soule: and a soule is worth nothing, withour good resolutions.

Generall affections vpon the precedent points, or considerations, with the conclusion of this exercise.

Chapter 15.

1. O Amiable resolutions! you are to me the beautiful tree of life, which my God hath planted with his owne hand, in the midst of my hart: and my redeemer hath watred with his life dropping bloud to make it fructifie; rather will I suffer a thousand deaths thē endure that one of you should be hindred. No, neither vanitie, nor delights, nor riches, nor sorowes, nor tribulations, shall euer be able to pull me from my holie designes and purposes.

2. Alas ô my Lord, it is thou that hast planted this tree of good resolutions, and from eternitie kept it in the bosome of thy fatherlie prouidence, to place it in the garden of my soule: O how manie soules are there, which haue not beene fauoured in so high a degree:

degree: and how then shall I be able to humble my ſelf profoundly enough vnder thy mercie?

3. O beautifull and holy reſolutions? If I keep your charitie, you will ſaue me eternallie: yf you liue ſtill in my ſoule, my ſoule will liue in you; liue then for euer ô my good reſolutions, as you were eternally and for euer in the mercie of my God, liue and remaine eternallie in me, for I will neuer abandon or forſake you.

4. After theſe affections, thou muſt particularize, and forecaſt in eſpeciall, the meanes neceſſarie to mainteine theſe good purpoſes: and proteſt to vſe theſe meanes faithfullie, and diligentlie, as are, frequent prayer, often vſe of the Sacraments, good works of mercie, amendment of the faults, which in the ſecond point of this exerciſe thou shalt haue diſcouered, cutting off ill cuſtoms, and folowing the councells and aduices, which thy ſpirituall guide shall preſcribe thee.

5. This done, as yf thou hadſt taken breath a while, and reſted thy ſelf well, proteſt againe a thouſand times,

that thou meaneſt vnfainedlie to continue in thy reſolutions: And as yf thou hadſt thy hart, thy ſoule, thy will in thy hands, dedicate them, conſecrate them, ſacrifice them to God, with proteſtation that thou wilt neuer aske them againe, neuer redemaund them, but leaue them alwais entirely in the hands of his diuine maieſtie, to folow in all things his holy ordenance.

6. Pray vnto God that he would wholie renewe thee, and bleſſe this renouation of thy proteſtation and firme reſolution: that he would fortifie thee and ſtrengthen thee therin: inuoke the bleſſed Virgin, thy Angell, the Saints, and eſpeciallie thoſe to whome thou beareſt particular deuotion.

7. Being thus moued and inflamed by Gods grace in thy hart, go to the feet of thy confeſſour, accuſe thy ſelf of the principall faults committed ſince thy laſt generall confeſſion: and receaue the abſolution with the ſelf ſame trace and effect with which then thou didſt: and pronounce thy proteſtation before him, ſeale and ſigne it: and ſo goe againe to vnite thy hart now

rene-

renewed and reformed, to thy Saueour and Lord, in the holy ſacrament of the Euchariſt.

Feeling thoughts to be kept in mind after this exerciſe.

CHAPTER 16.

1. THE day folowing this renouation of thy hart, and ſome dayes after, it wilbe profitable to repeat oft times in thy hart to thy ſelf & by mouth likewiſe, thoſe ardent ſpeeches which S. Paul, S. Auguſtin, S. Catherin of Genua, and other ſaints vſed: I am now no more mine owne man: whether I liue or die, I am my Saueours altogether: I haue no more in me theſe cold words, of me, and mine: my me, is Ieſus, and my mine, is to be wholly Chriſts: O world thou art all wayes thy ſelfe: and I likewiſe he that haue beene always my ſelf, but from hence foorth I wilbe my ſelf no longer. No my ſoule, we wilbe no longer our ſelues, as we haue been:

we will haue another hart, another affection, and the world that hath so often deceaued vs, shall now be deceaued in vs: for not marking our change but by litle and litle, he will think vs always to be Esau, and we will proue Iacob.

2. All these exercises must repose, and settle in our harts: and whē we lay a side for the time consideration and meditation, we must enter by litle and by litle, and not all at a clap into our ordinarie affaires, for feare least the pretious liquour of our good resolutions, distilled so diligently out of these cōsiderations, be not sodainlie ouerturned, and spilt: it must soke first as it were, and sinck well into all the partes of our soule, yet without too much application of spirit or bodie.

An answer to two obiections, which may be made against this Introduction. CHAP. 17.

1. THE world may chaunce to tell thee, my Philotheus, that these exercises and aduices are so manie in number, that he that would practize

practize thē, had need to applie him self to nothing els, but let all other affaires alone. Ah Philotheus, yf in deed we did nothing els, we should do well enough, since, so we should doe that, which to doe, we were placed in this world. But doest thou not see the decept? No doubt yf all these exercises were to be performed euery day, they would busie vs enough, & take vp most of our time. But it is only required to practize them euery one in their time and place, as they come in their turne. How many lawes are there in the Digestes, & Code which must be kept and obserued? but all men know and vnderstād that theire obseruāce is required, according to the occurrences of occasions and actions, not that one should practize them all euery day. Otherwise, the holy king Dauid, practized manie more spirituall exercises in a day, amidst his waightie affaires, then I haue heer prescribed. S. Lewes an admirable king both in peace and in warre, and that with a wonderfull care, administred iustice, and managed affaires of state: was woont to hear two masses euery day, to say euensong, and

complin with his chaplain, had euerie day ſett time to meditate; and viſited hoſpitalls verie often: euerie wedneſday cõfeſſed & diſiplined himſelfe verie oft; heard holy ſermons, and vſed ſpirituall conferences: and for all this, neuer omitted one the leaſt occaſion of the publique weale exterioutly offered, which he did not moſt diligently put in execution: and his Court was more gallant, more frequented, more flourishing, then euer it had been in time of his predeceſſours. Practize then theſe exerciſes cheerfully, as I haue preſcribed them: and God will allott vnto you time, leaſure, and ſtrength enough to doe your other affaires: though he ſhould make the ſunne for that end to ſtay his courſe, as he did for his ſeruant Joſua. We worke enough always, when God works with vs.

2. The world will ſay againe, that almoſt throughout all this book I preſuppoſe, that my *Philotheus*, hath receaued of God the guifte of mental prayer, and yet euerie man hath it not: ſo that, this introduction wil not ſerue for euery bodie. Tis true, without all doubt,

I pre-

I presuppose it: and it is true too, that euerie man hath not the guifte of mentall prayer; but it is likewise true that almost euery man may obtaine that pretious guifte, euen the most rude and vnlearned: so that they haue good spirituall maisters and guides, and that they themselues would vouchsafe to take as much paines in the searche of it, as in it self it requires. And yf there be any, that in no sort nor degree hath this pretious guift (which I thinck can happen but verie seldom) a sage conductour and maister, will easilie supplie that want, by making them to read, or hear read, these meditatiõs and considerations, with good heed and attention.

Three principall aduices for this introduction.

Chapter 18.

1. The first day of euerie mouth, repeate and renew the prote-

ſtation ſet downe in the firſt part at the end of the meditations : and proteſt at all times to haue a will & purpoſe to keep euery point of it, ſaying with Dauid : *No my God, neuer will I forget thy iuſtification, for in them thou haſt giuen mee life.* And when thou findſt any ſpirituall battail in thy ſoule, take in hand the ſelf ſame proteſtation, and proſtrate in ſpirit with all humilitie, pronounce it all from thy hart, and thou ſhalt find great eaſe in thy conflict.

2. Profeſſe to all the world, that thou deſireſt to be deuout, be not ashamed of that holy deſire and profeſſion. I ſay, make profeſſion of a true deſire of deuotion, and not, make profeſſion of deuotion: blush not to vſe thoſe common and ordinarie actions, which helpe vs to obtaine the loue of God: aduow and admitt hardyly, that thou doeſt thy endeuour to meditate, and thou hadſt rather dye then ſinne mortally. That thou wilt by Gods grace, frequent the ſacraments, and folow the counſels of thy ghoſtly father (though for good conſiderations it be not expe-

expedient to name him). For this frauck and free confeſſion of Gods ſeruice, that wee are with a ſpeciall affection conſecrated and addicted to his loue: is moſt acceptable to the diuine maieſtie, who by no meanes alloweth his ſeruants, to be ashamed of his croſſe. Beſides, this open profeſſion, cuts ofmanie a ſummon, manie an inticement, which the world would make to the contrarie: and bidds vs to ſtand vpon our reputation, in the conſtant pourſuite of deuotion. The philoſophers, openly profeſſed them ſelues to be philoſophers, that ſo mē might permitt them to liue Philoſophicallie: and we muſt make our ſelues knowne to be louers of deuotion and holy exerciſes, that men may lett vs liue deuoutly. Yf any man tell thee, that one may liue deuoutly without the practize of theſe exerciſes and aduices: denie it him not, but anſwer him louingly, that thy weaknes is ſo great, that thou ſtandeſt in much more need of helpe, then other men doe.

3. Laſt of all, I coniure and entreat thee, my deere Philotheus, by all that which

which is holie in heauen and earth; by the baptiſme which thou haſt receaued, by the ſweet milk of mercie which thou haſt ſucked from the breſts of our Lord Ieſus, by the moſt louing hart, in which thou placeſt all thy hope and confidence: Continue and perſeuer in this happie enterprize of ſpirituall life. Our dayes runn on a pace, death is hand at our gate, *The trompett ſoundeth the retreat* (ſayth Saint Gregorie Nazianzen) *leit euery man be reade, for the iudge is at hand.* Saint Symphorians mother ſeing him ledd to martyrdom, cried after him: my ſonne, my ſonne, remember euerlaſting life, look vp to heauen, and thinck vpon him that raignes there, a ſhort end will quickly end the courſe of this life. I ſay the ſame to thee (my Philotheus) look vp to heauen, and leaue it not for this baſe earth; thinck vpon hell, and caſt not thy ſelf into that dreadfull gulfe for moments of pleaſures; remember Ieſus Chriſt, denie him not for the worlde: and though the labour of a deuout life, ſeeme hard vnto thee, ſing merilie

like with Saint Frauncis:

Since heauen is for my paines aſsignd
Paines are ſweet paſſetimes to my mind.

Liue for euer ſweet Ieſus, to whome with the Father, and holy Ghoſt, be all honour and glorie, now and alway, and for euer and euer. Amen.

THE ERRATA.

Pag. 14 line 13. Picauſtes, reade, Pirauſtes. p. 17. l. 24. many ſoules, reade, of many ſoules. p. 37. l. 23. of riches, reade, of the rich. p. 39. l. 26. foules, reade, ſoules. p. 68. l. 3. were created, reade, we were created. p. 91 l. 17. infinitle, reade, infinite, p. 91, l. 19 Certeſie, reade, Terreſie. p. 95. l. 11. pight, reade, right. p. 120 l. 18. of, reade, or. p. 135 l. 12. forces, reade, ſpecies. p. 139. l. 2. thy, reade, the. p. 141. l. 20. of, reade, or. p. 172. l. 12. this, reade, his. p. 191. l. 22. Conſiliat, reade, Conflict. p. 235. l. 19 perfections, reade, thinges. p. 277. l. 20. king, reade, kinde. p. 337. l. 12. and, reade, it. & l. 13 it, and. p. 344 trade, reade, trace. p. 365. l. 22. cordes, reade, the cordes. l. 376 l. 16. back, reade, lack. p 377. l. 4. turne, reade, tame. p. 405. l. 26. word, reade, world. p. 21. l. 6. part the fourth, fore, reade, fire.

If there be any other faultes eſcaped, I pray the gētle reader of his curteſie to correct them.

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ith a poore beggar, wherein is compre-
nded the example of a perfect man, and
w we should resigne our selues in all
nges vnto the good pleasure of God.

THERE was on a tyme a great diuine, who prayed vnto God the space of 8. yeares, that it might be his good pleasure, to direct him to a [illegible], that might instruct and teach [illegible] the true way of vertu. And it happened beinge in this desyer, that he herd a voice from heauen, which sayd vnto him, goe vnto such a Church [illegible]urch, and there thou shalt finde a man that wil instruct thee in the spiritual [illegible]. He walking then towards the sayd [illegible]hurch, founde a poore begger, who [illegible] his feete filthye and foule, and al [illegible], whose clothes were not worth [illegible]alfe penny; and he saluted him in [illegible]ort: God giue you good morrow,

my

my frind. The poore mā answered him, Sir, I do not remember that euer I had an euil morow. The Doctour sayd vnto him; God giue you a good and happye life: wherfore saye you that? quoth the begger vnto him; for I was neuer vnhappie. Which the Doctor not vnderstāding, sayd vnto him againe; God blesse you my frinde, I pray you speake a littel more clearlye, for I know not what you meane. Then the poore beggar answered him; Good master Doctour, I shall doe it willinglye: you know you badde mee good morrow, wher vnto I replyed, that I had neuer any ill morrow, for when I haue hunger, I prayse God: if it freese, haile, snow, rayne, be it fayre or foule, I giue prayse to God; though I be poore, miserable, and despised of each one, I giue thankes vnto God. And therfore I neuer had any euil morow: you did wish vnto mee also, a good and happy life, wher vnto I made you answere, that I was neuer vnfortunate, because I had learnt alwayes to resigne my selfe vnto the wil of God being certaine that his workes cannot be but very good, by reason whereof, al that happeneth vnto

by his permiſſion, be it proſpe-
or aduerſitye, ſweete or ſower, I
ue it as from his owne hande with
ate ioy and comfort, and therfor I
neuer vnfortunate, for I neuer de-
d any thinge but the good pleaſure
God; which the poore man hauinge
de: the Doctor anſwered: but what
uld you ſay, my frinde, if God would
mne you? If God would damne mee,
d the poore man, verely if he would
mee ſo hardlye, I haue two armes
imbrace him; the one whereof is a
ofounde humilitye, by the which I
vnited vnto his holy humanitye:
e other is loue, and charitye, which
neth mee vnto his diuinitye, by
ich I would imbrace him in ſuch
rt, that he ſhould be conſtrayned to
ſcende with mee into hel. And I had
ther without compariſon, be in hel
th God, then to be without him in
rdiſe. The Doctor learnt in this
mmunication, that a trew reſigna-
on, accompanied with profounde hu-
ilitye of hart, is the ſhorteſt waye to
ine vnto the loue of God. After that
ſked of him againe, from whence
came? Vnto whom he made anſwere
that

that God had sent him. The Do
quited yet of him, where he had
God. I found him, quoth he, so
as I had renounced and forsaken
creatures. And where didest thou le
him: replyed the Doctor. I left hi
answered the begger, with the pure
cleane hartes, and amongst men
good wille. But who art thou, my fri
quoth the diuine vnto him: The po
man made him answere, that he wa
Kinge. And he askinge him where
kingdom was; It is, quoth he, in
soule, for I can so well rule, and
uerne my sences, as wel outward as
ward: that al my affections, and
tions do obey vnto reason, which k
dom is without doubte, mote excell
then al the kingdomes of this wo
Moreouer the forsayde Doctor
maruuded of him, who it was that
brought him vnto so great perfectio
It was silence, answered the poore m
and my high and lofty meditations
the vnio which I had with God. I co
take no repose nor cõfort in any c
ture of the world, by meanes where
founde out my God, who wil com
me world without ende. Amen.